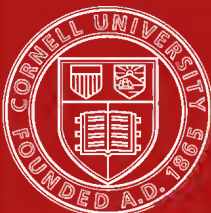


*Stephen M. Hudson,
5 - Green St.,
New York City*

1710-1910

Six Mile Run Reformed Church

Franklin Park, N. J.



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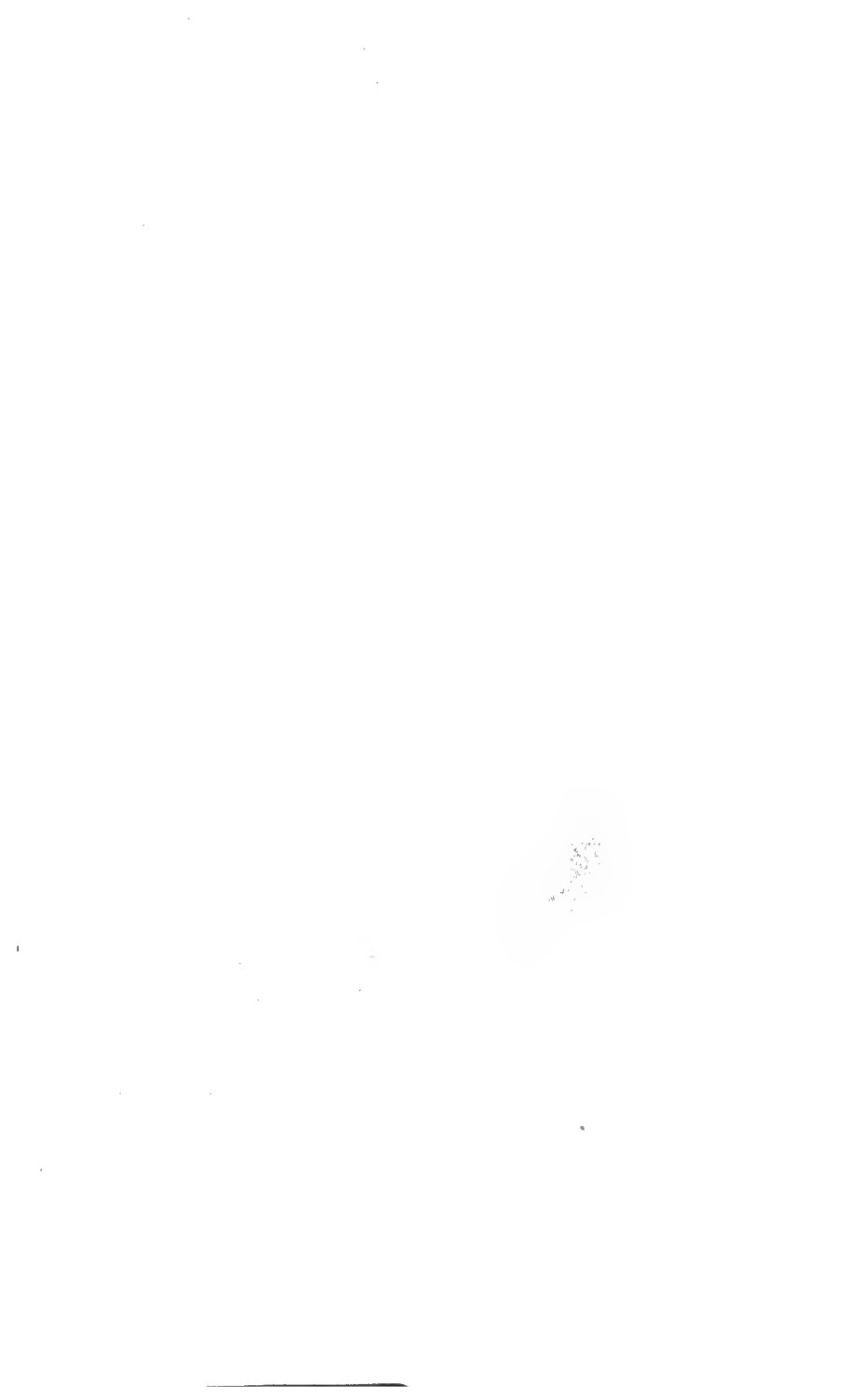
SIX MILE RUN REFORMED CHURCH AT FRANKLIN PARK, N. J.
NINETEEN HUNDRED AND TEN



INTERIOR OF SIX MILE RUN REFORMED CHURCH AT FRANKLIN
PARK, N. J. NINETEEN HUNDRED AND TEN



INTERIOR OF SIX MILE RUN REFORMED CHURCH WITH
ANNIVERSARY DECORATIONS, NOV. 15, 1910





1710--1910

Historical Discourse

Two Hundredth Anniversary

of the

Six Mile Run Reformed Church

Franklin Park, N. J.

November 15, 1910

By the Pastor

Rev. Eugene H. Keator

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PRESENT CHURCH OFFICERS

PASTOR :

EUGENE H. KEATOR.

ELDERS :

PETER CORTELYOU,
SAMUEL R. NARINE,

HENRY W. SKILLMAN,
FREDERICK OUTCALT.

DEACONS :

JOHN V. GARRETSON,
FERDINAND M. BODINE,

W. VAN NUYS GIBSON,
WILLARD SUYDAM.

COMMITTEES

EXECUTIVE :

THOMAS E. GIBSON, SR.
A. V. D. POLHEMUS,*

PETER CORTELYOU, SR.
MATTHEW SUYDAM, SR.

REV. EUGENE H. KEATOR.

DECORATION :

MISS DORA K. CUSHMAN,

MISS HATTIE E. CUSHMAN,

MISS ADELAIDE POLHEMUS.

LUNCHEON :

MRS. J. S. CLARK,
MRS. T. E. GIBSON,
MRS. HENRY SKILLMAN,

MISS MARY NEVIUS,
MRS. PETER CORTELYOU,
MRS. C. C. HULLFISH.

HISTORICAL BOOK AND PRESS NOTICES :

ROBERT CUSHMAN,

REV. E. H. KEATOR,

LESTER HULLFISH.

MUSIC :

MISS ADELAIDE POLHEMUS,

MISS JEANETTE GRIGGS.

*Died November, 9th, 1910.

PHOTOGRAPHS :

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INVITATIONS :

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HENRY P. CORTELYOU, JR.

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ENTERTAINMENT :

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FRANK CORTELYOU,

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KARL VOSS,

LESTER HULLFISH,

HERBERT DEHART,

ALFRED PEAL,

FREDERICK LEWIS,

J. H. DEHART.

TWO HUNDREDTH ANNIVERSARY
OF THE
SIX MILE RUN REFORMED CHURCH

FRANKLIN PARK, N. J.

TUESDAY, NOVEMBER 15, 1910

MORNING SERVICE

at 9.30 o'clock

Organ Prelude Prof. John W. Durham
New Brunswick, N. J.

Doxology

Invocation and Salutation Rev. James LeFevre, D.D.
Somerville, N. J.

Hymn 205—"All Hail the Power of Jesus' Name"

Scripture Lesson—44th Psalm Rev. Henry Lockwood
East Millstone, N. J.

Prayer Rev. J. R. Sanson
Griggstown, N. J.

Hymn 104—"Joy to the World"

Historical Discourse The Pastor

Vocal Solo Miss Emma Skewis
New Brunswick, N. J.

Address Rev. William R. Taylor, D.D., Ex-Pastor
Rochester, N. Y.

Address Prof. H. D'B. Mulford, D.D., Ex-Pastor
Rutgers College

Vocal Solo Miss Emma Skewis
New Brunswick, N. J.

Address Rev. G. M. S. Blauvelt, Ex-Pastor
Washington, D. C.

Address Rev. Clifford P. Case, Ex-Pastor
Poughkeepsie, N. Y.

Prayer Rev. A. D. Campbell, D.D.
New Brunswick, N. J.

Hymn 459—"How Firm a Foundation"

Benediction Rev. George H. Donovan
Rocky Hill, N. J.

Dedicatory Services of the Monument erected on the supposed site of the original Court House of Somerset County, by the Somerset Historical Society and the Society of Colonial Wars, at 1.30.

AFTERNOON SERVICE

at 2.00 o'clock

Organ Solo	Prof. John W. Durham New Brunswick, N. J.
Hymn 366—"Come Thou Fount of Every Blessing"	
Prayer	Rev. John Ingham, D.D. New Brunswick, N. J.
Address	Rev. P. T. Pockman, D.D. New Brunswick, N. J.
Address	Rev. B. V. D. Wyckoff Readington, N. J.
Address	Rev. Floris Ferwerda Millstone, N. J.
Address	Rev. W. L. Sahler Harlingen, N. J.
Vocal Solo	Mr. Isaac Ward New Brunswick, N. J.
Address	Rev. E. T. Corwin, D.D. North Branch, N. J.
Address	Prof. F. S. Schenck, D.D., LL.D. Theological Seminary, New Brunswick, N. J.
Address	Hon. J. S. Frelinghuysen Raritan, N. J.
Address	Rev. W. I. Chamberlain, D.D., Ph.D. Cor. Secretary Foreign Missionary Board, New York City
Vocal Solo	Mr. W. E. Woodruff New Brunswick, N. J.
Address	Pres. W. H. S. Demarest, D.D., LL.D. Rutgers College
Address	Rev. J. P. Searle, D.D. Theological Seminary, New Brunswick, N. J.
Address	Rev. J. A. Thomson Middlebush, N. J.
Prayer	Prof. E. P. Johnson, D.D. Theological Seminary, New Brunswick, N. J.
Hymn 557—"Glorious Things of Thee Are Spoken"	
Benediction	Rev. A. A. Pfanstiehl, D.D. Somerville, N. J.

PASTORS OF THIS CHURCH

Theodorus Jacobus Frelinghuysen	1720-1747
Johannes Leydt	1748-1783
John M. Van Harlingen	1787-1795
James Spencer Cannon	1797-1826
James Romeyn	1828-1833
Jacob C. Sears	1833-1880
William Rivers Taylor	1879-1884
Henry Du Bois Mulford	1885-1889
George M. S. Blauvelt	1889-1901
Clifford P. Case	1902-1907
Eugene H. Keator	1908-

PREFACE

There is nothing in the story of Six-Mile Run Reformed Church; nor can anything be added to its history; for to recount in detail the history of the old Church would be but to repeat what has already been said. Yet it is true that life moves so rapidly, we forget so quickly, and the past is so vague and misty that few recall the important part played by our Church during the formative years of the history of our State in cultivating the spiritual and uplifting the moral tone by the spread of the Gospel of peace. In compiling the history of this Church (for it can be called nothing more than a compilation of facts already existing) much difficulty has been met by the accidental burning of the earliest records and the misleading character of other Consistorial records still available. This paper is indebted to other interesting and instructive historical discourses for much that it will express, for they have told us a great deal concerning the introduction of the Church in this portion of our State; they have followed it from its rise, in its progress, amid its trials, hindrances, and to its present success and permanent establishment. Especially do I acknowledge my indebtedness to the historical discourses of Drs. Messler, Steele and Corwin—the latter the recognized historian of our Church,—as well as other valuable papers with which Dr. Corwin has so kindly supplied me. I also express my particular acknowledgements to my own people who have kindly assisted in my investigations and directed me to sources of information. From this work of research it is hoped that at least a few facts of historical interest, hitherto concealed from the present generation, have been brought to light.

Very truly yours,

Dated Franklin Park, N. J.,

EUGENE H. KEATOR.

November 15, 1910.

HISTORICAL DISCOURSE

Two hundred years of history are no inconsiderate portion of time. It is space sufficient for the achievement of mighty results, vast changes in the aspects of religion, the government of the nation, in arts, commerce, science and civilization. In history there is a power to make a people great and prosperous. A great element in boldness and heroism is that patriotic pride excited by the story of a nation's achievements. He who studies with care the jurisprudence of the Old Testament will see that this feeling of reverence for forefathers is made the subject of positive law in the command that men should honor their fathers and their mothers; while the narratives of the Bible abound with proofs of the great truth that the days of those who thus honor their ancestors shall be long in the land. All history, ancient and modern, proves that greatness springs in no small degree from pride in its history, and the patriotism cherished by its traditions and animated by its examples.

This truth shines out in the desire of the American people to dwell upon the deeds of their fathers, and by their examples to excite a purer patriotism and a more unselfish devotion to the public welfare. But the power of history over our minds and purposes is intensified when we stand amid the scenes of great events. Men cross the ocean and encounter the fatigues and dangers of a journey to the other side of the earth that they may walk through the streets of Jerusalem, or look out from the hills of Zion, or wander amid sacred places. These scenes bring to their minds the story of the past in a way that thrills their nerves and animates their being. Or, if we visit the fields of great battles, the movements of armies, the thunder of artillery, the charge, the repulse, the carnage of war, the ground strewn with the dead or dying are all forcibly presented to our imagination in a way that cannot be elsewhere felt or seen.

If beyond the general interest of history which stirs our blood when we move among such scenes, we know that the actors were our fathers whose blood flows in our veins, we then have acting upon us in its most intense form the power of the past, as our pious reverence for our fathers unites to lift us up upon the highest plane of public and private virtue. It is in some such sense as this that the recollections of the past cluster around this day, rendering it deeply impressive; and the more so when we think that every incident of the past two hundred years of the life of this church is sealed in heaven's records for that eventful future day when all will meet with their proper appreciation and receive their just deserts. With a determination to suppress all impulses to self-glorification or self-exultation as ignoble and unworthy of this occasion, and to obey the behests of the Lord to keep Him in supreme remembrance, we are reminded of scenes of power and blessing that have occurred on this old landmark which deserves to be recounted, and which calls for praises to the God of our fathers while we treasure the story of its greatly favored past.

It is often said that there is no time like the old time; no place like the old place, and sometimes so emphasized as to exaggerate the "Auld Lang Syne" to the danger of depreciating the present. When the children of to-day are grown old they will think of these times as we to-day think of the old times. Earliest impressions have ever been the deepest, and memory, recalling the days of long ago, will declare there is no place as dear as the old place, and no time as good as the old time. We fail to see the defects of the distant past and are inclined to look only upon its true grandeur. Distance has an enchantment that seemingly outstrips the present, so that it is indeed possible for us not to see the beauty of the present because we are too near it.

We are inclined to dwell upon the past as times of spiritual power and material greatness such as will never again be known. They appear as such glorious times that we almost wish we had lived in the days, old but grand, of Luther, Zwingli, Bunyan, or our own beloved Calvin, and are some-

times vain enough to think that there were no sins or trials then. We forget that it was the very darkness of those days that makes them shine so brightly to-day. How many vainly wish themselves a child again? but if they were they would be as the boys and the girls of to-day are—only wishing for the sweet sixteen and the long-expected twenty-one. In reviewing the history of this old church organization we almost desire the return of just such times and scenes; but we have found that in every age there have been blemishes, and Christians have had to watch and pray as earnestly then as now to maintain loyalty to their profession and their Maker. (By way of introduction I present this thought that none of us may wish we were dead or that we lived two hundred years ago.)

To-day we are to go back in thought to the time when there were but two ministers of our denomination in the State of New Jersey; when the first English Bible had just been published in the American Colonies; when Matthew Henry had not yet completed his masterly exposition of the Bible, and when John and Charles Wesley were yet to appear to stay the tide of formalism. To-day the great changes which have transpired during the intervening period urge themselves upon our consideration. All things wear a new aspect. The old regime of culture pursued with but little deviation by our forefathers has been left behind by the onward progress of universal improvement. Agricultural science has shown increased facility under modern appliances and has taught the use of many things hitherto considered worthless by which the treasures of earth are gathered with considerably less of human toil. Empires have changed their boundaries; kingdoms have crumbled to pieces; the world has been drenched in blood by contending armies; millions of human beings have been swept away by pestilence and famine; civilization, commerce, religion and education have found new homes so that to-day American scholars are everywhere honored and their works are published and republished in every land; while our public school system spreads like a benediction over our noble country; the Gospel has been preached in every land and we seem nearing the day of promised and millennial glory. Thus the world has

been spinning forward along the ringing grooves of change and has witnessed the rise and fall of dynasties; the removal of ancient landmarks and the uplift of new banners which have beckoned a more liberal policy and a higher and better civilization which has dismissed the earthly king and introduced the counselor born from the people. In all this we see the hand of God and the finger of His Providence pointing to the time when the kingdoms of this world are to become the kingdom of our blessed Lord.

To-day we are standing on an old battle-ground, not marked with blood, however, save with that of our adorable Chieftain, Jesus Christ, visiting a holy place, and our memory is singing of grandest scenes. We might stand on the old landmark of Bunker Hill with patriotic pride; or we might enter the old State House in yonder city and find ourselves thrilled as we look upon the old cracked bell that rang out our nation's independence; but more than half a century before our fathers were accorded their independence, or even the opportunity to battle for its achievement, this Church rang out the independence of the King of kings and the deliverance and salvation of immortal souls. Here has been the starting place of many who have gone forth to live and labor for God and the good of man. For two hundred years this church has stood as a beacon light warning men of sin and the judgment to come. To many it has been as a mother's arms folding and keeping them through all the strife and sin of the world. Not long hence will be met a man of snowy locks and feeble frame who will then tell how this church looked to-day as our fathers are to-day telling us; and that aged man is the little babe who is present in mother's arms to-day. Then we will be sleeping with our fathers in some church-yard and our souls, through infinite grace, will be at home with them in the land above.

To-day the origin of the old states and the old religion are veiled in mystery. The beginning of Buddhism is measured by the preposterous chronology of the Chinese Empire. The origin of Brahminical creeds is commensurate with that vast antiquity which the Hindoo nation claims. The fair and lovely forms of Grecian worship, which speak so distinctly from a

a past of which nearly all else is dead, are coeval with the shadowy beginnings of the nation. The foundations of the Roman power are laid so deep in mythologic times that no one knows when the state began. The same is true of nearly all modern nations, for they began in obscurity. But this church, blessed with its centuries of life, can point back, like Christianity, or our noble country, to one day and say: "On this day my life began. My mission was known from the circumstances which attended my birth. My forerunners had cried in the wilderness to prepare the way for my coming. My utterances have been the old truths of the Gospel, and, while I come not to destroy, I come to fulfil."

The Dutch influence on the spiritual and political force of Puritanism has never been properly recognized. Too often it has been forgotten that the armed contest for religion and freedom began in Holland, where it continued for eighty long years before being transferred to England; that the grandfathers and fathers of men who fought under Oliver Cromwell received their military training and the spirit of their enthusiasm from William of Orange and his son, Prince Maurice, thousands of whom for a period of seventy years served in the armies of the Dutch Republic. We forget that among the men who contributed by force and moral genius to reduce the chaotic elements of that period to order and form, and thus supplying the practical working materials of progress, there was one whose name and whose principles have been singularly associated with the origin and life of American institutions—the lawyer, the theologian and the statesman, John Calvin. We think ourselves neither vain nor egotistic in saying that the Reformed Church has truly been the vehicle of this, for her loyalty has ever been the pillar of a free, but firm and constitutional republicanism. In the midst of that commercial and political ferment called the American life, her conservative influence—not always healthy, but often heated, rash and extravagant—has been the salt, the brake on the wheels, which it so much needed; while her spirit of enterprise and progress on the missionary field justly put her in the van of those potencies which are to-day marching forth like armies with banners.

With a great veneration and love for the Bible and a high regard for the privileges of the church, our earliest Dutch settlers upon leaving their mother country brought with them the Word of God. Some of these Bibles, manufactured with little regard to cost and great regard to endurance and permanence, with the covers of some of them a half inch in thickness, may yet be found along the banks of the Raritan and Millstone rivers, ranging in age from one hundred and fifty to two hundred years, and still in a good state of preservation and affording the best genealogical records of our ancestors in existence. With the Bible came the catechism, and two persons called Krank-bezoekers, or consolers of the sick, namely: Sebastian Jansen Krol and Jan Juyck, who, in the absence of the minister, gathered the people together and read to them select passages of the Scripture suitably arranged for instruction and comfort. Closely following the introduction of the Dutch Bible into our country came the minister. In 1628 the Rev. Jonas Michaelius arrived, and in the summer of that same year formally organized a church which has had an unbroken existence since the day of its birth and is with undoubted reason supposed to be the oldest Protestant Church on this continent. Other Dutch Churches were organized in 1642 at Fort Orange (now Albany), N. Y.; in 1654 at Flatbush, L. I., and in 1660 in Brooklyn. Afterwards others were established along the Hudson River, in the Mohawk Valley and in the states of New Jersey and Pennsylvania.

The first minister in this State was the Rev. Abraham Pierson, a Presbyterian, who was born in Yorkshire, England, in 1608. After preaching to the Indians of Long Island in their own language he came to the city of Newark, N. J., as one of its first settlers in 1677. The first Dutch minister in this State was the Rev. Guillian Bertholf, who preached for thirty years at Hackensack and Acquackanonck, beginning in 1694, and was therefore the first to officiate in this section. He was born in Holland in 1665, where he united with the Church when twenty-one years of age. He afterward served as schoolmaster until 1683, when he concluded to come to America. This conclusion was quite likely due to his association with a

band of Labadists, who were a pietistic sect that came to this country about that time. He is said to have been affected with a bit of fanaticism, but decidedly sincere and pronouncedly earnest in his Christian character and labors. His first home was at Bergen, where he at once united with the Dutch Church, and, owing to their being without a settled pastor, he resumed his profession of teaching and performed such other duties as practised in his profession in his homeland. After a stay of seven years he removed to Acquackanonck, and thence to Harlem and Hackensack, teaching and conducting religious services in these churches. For a period of fifteen years he was the only Dutch minister in our State, and had the sole spiritual oversight of all the Holland communities in the Province. He actually founded the churches of Tappan and Tarrytown, N. Y., and in New Jersey the churches of Freehold, Middletown, Raritan, Three Mile Run, Readington, Belleville, Ponds, Schraalenberg and Paramus. Verily he was the Apostle of New Jersey. Hence, it was this devoted and pious man, this active and progressive Gospel missionary engaged in seeking the little settlements amidst the forests of New Jersey, who sought out your ancestors on yonder spot, now made more sacred and consecrated by having received in its embrace the flesh and the bones of your immortal dead, and there organized the little church from which the organization, whose birth we celebrate to-day, sprang in the year of our Lord 1710.

The original settlers in our immediate vicinity were Dutch and French Protestants, or Huguenots, and the date of their occupancy of this territory proper can be safely fixed as early as 1684, when the rich farming lands of Six Mile Run and its vicinity were largely populated, while at this time the central portion of New Brunswick was known only after the name of its proprietor as "Prigmore's Swamp." For many years prior to the settlement of this section the Indians had a path extending from the Falls of the Delaware at Trenton to New Brunswick via Six Mile Run, over which they carried to market their furs and other salable articles. As early as 1677 there is record of the existence of a bridle path from Elizabeth to Trenton on this old Indian trail which crossed the Raritan

River where Inian's ferry was located at New Brunswick. It was at this time when William Edmundson, a Quaker preacher, attempted to pass between these two points with an Indian guide and lost his way in the forests of what is now known as Upper Ten Mile Run, where he camped out during the night with his Indian guide beside the flames of a burning fire, and occupied the whole of the next day in retracing his steps. This path became the first public thoroughfare across the State, and will forever be of historic interest because of its antiquity and ancient associations. It was over this path that George Washington and Lady Washington passed en route for New York City, and that Washington made one of his most famous retreats from New Brunswick to Princeton. Its course was along the highest grounds, crossing the various streams where the water was the most shallow and striking ravines as nearly opposite each other as possible to avoid the hills. This accounts for the numerous bends and curves in the original road, which was built upon this path and afterward straightened and subsequently became the dividing line between the counties of Middlesex and Somerset. On this path there were rivulets crossing the road which were called the Mile Run, Three Mile Run, Six Mile Run and Ten Mile Run, each so many miles from that point of the Raritan River where Inian's ferry crossed at New Brunswick. Hence the names by which the different localities are still known. Until 1714 Six Mile Run, which derived its name from the rivulet still running at the base of Elm Ridge Cemetery, was called "The Point" because of its being the southernmost *point* of the tract of land purchased of John Harrison in 1701 by the Dutch Colony from Long Island. In 1716 the first court house of Somerset county and its jail was erected in our village somewhere between the residences now occupied by John Hutchinson on the west, known as the Peter Stothoff property, and by Edward M. Mahler on the east, known as the Captain Beardsley property. Hence, from the best available records, somewhere on the property now occupied by John D. Ten Eyck, M.D., and where the Colonial Society of the Wars of New Jersey and the Somerset County Historical Society are to-day dedicating a marker

on the supposed original site. A part of the foundation of the old court house was still to be seen in 1873 opposite the house then occupied by Captain Beardsley—now Edward M. Mahler. From the time that the court house of Somerset county with its jail was built here (which was destroyed by fire in 1737), by which our village became the county-seat, until 1765 this place was called "Somerset Court House." At the beginning of the year 1766 the second church (the first one erected on the present site) was built, and the place was then called "Six Mile Run." The church still retains this corporate title, but in 1872 the place was given its modern name—"Franklin Park."

Thus the history of our church carries us back to the days when the Indians maintained the most friendly intercourse with our ancestors and supplied them with game, fish and other necessary articles, for which they received in return goods necessary for their use. There are not many churches in our land that have reached their two hundredth anniversary, and still fewer of a greater age. Of Reformed churches in the states of New Jersey and New York there have been but ten able to celebrate their two hundred and fiftieth anniversaries. They were in order of age as follows: Collegiate Church of New York City, Albany, Flatbush, Flatlands, Bushwyck, Gravesend, Kingston, N. Y., Harlem, Bergen and Brooklyn; while there are but twenty-four other Reformed churches in these two states who are aged enough to celebrate with us their bi-centennials in 1910. Our church is the seventh Dutch church established in the State of New Jersey. Prior to 1664 only a few Dutch families had settled in this State. The arbitrary conduct of the English governors under English rule prevailing in New York City and Long Island about the year 1700 drove many of the Hollanders to our State where greater liberties were enjoyed under the twenty-four proprietors who, with William Penn as their president, had come into possession of the entire property of East Jersey as the result of the sale of that part of New Netherlands which constitute our present State, to Berkeley and Carteret by James the Duke of York and Albany and the brother of Charles II. of England, that he

might procure money enough for his merciless extravagances. Many of them settled on the banks of the Raritan and Millstone rivers, where they founded many churches, so that for at least a century from 1750 Somerset County was recognized as the "Garden of the Dutch Church," while the Reformed denomination for a century or more was almost the only denomination represented in this territory. Among those thus driven from Long Island was a Dutch colony composed of one Peter Cortelyou, Stoffel Probasco, Theodore Polhemus, Hendrick Lott, Hendrick Hendricks, Jacques Cortelyou, Dennis Tunis and Corneilus Wychoff, who purchased of one John Harrison ten thousand acres of land lying in the central part of Franklin Township and of which Six Mile Run was a part. John Harrison was succeeded as land-owner by one John Berrien who, without doubt, was the man who erected the house at Rocky Hill, now known as Washington's Headquarters, in which the father of our noble country wrote his farewell address. This tract was divided into eight parts. Later the eight parts were divided into thirty-five parts and settled upon by the purchasers or their descendants. As circumstances required, portions of these large divisions were set off by fathers to their sons, improved and built upon by the latter, and again subdivided, until, as at present, there were many farms where previously there was but one. Hendrick, a grandson of Jacques Cortelyou, inherited from his father a three hundred acre tract of land which included parts of the farms that are now occupied by John Baker, Samuel Adler and Henry Rule; also the lot upon which the present church stands, and the village lots extending from the main road in front of the present church to the road in its rear leading to Middlebush.

In relation to the churches of Somerset county the earliest record of an ecclesiastical order is dated March the ninth, 1699, and has to do with the First Church of Raritan, now the First of Somerville. It reads as follows: "The following persons were chosen (meaning consistory), namely, John Tuynesen as elder, and Pieter Van Nest as deacon, and were installed before the congregation by Guillian Bertholf. At the same time the ordinance of the Holy Sacrament was administered to the

communicants by the above named person." There are no documents and no traditions showing where these services were held. But there are records compiled by Dr. Messler, while pastor of that church, showing that the first house for the worship of God in the County of Somerset was built on "the old burying-ground" on the road leading to Six Mile Run about one and one-half miles beyond the present city limits of New Brunswick near what is now known as Voorhees Station, opposite the former residence of Abraham J. Voorhees, now of Lewis Ayers, and was then known as the "Church of Ten Mile Run." The date of the construction of the building or the organization of the church are unknown, nor has the name of the minister who officiated on the occasion been transmitted to us; but some remnants of its foundation were visible on or about 1860, the recollections of which were enjoyed by a few who lived as late as 1870. It was never completed in its construction, and is described as a building quite moderate in its dimensions and plain; yet it stood for more than sixty years in its unfinished condition and is said to have been at last destroyed by the British troops during the Revolutionary War. The fact that as late as 1729 it is spoken of as being in such a state of repairs as to render it questionable and unsafe for religious services strongly indicates its existence long before 1703, the latest record now available, and confirms the statement of its being the first house in the county of Somerset used for the worship of God. As has been said above, it is entirely probable that this church was organized by Dominie Bertholf. In 1703 a group of persons subscribed the amount of 10 lbs. 16 s. and 6 d. to pay the expense of a minister from Holland; but no pastor was secured until 1720. In the meantime this little church sent out two colonies, establishing from itself the churches of Six Mile Run in 1710 and the First of New Brunswick in 1717. It was afterward occasionally supplied by Mr. Frelinghuysen, then the pastor of this church and the First of New Brunswick; after which the Tennents and other Presbyterian ministers officiated there.

For many years the exact year and day upon which the Six Mile Run Church was formally organized was extremely

doubtful. To our best local historians the question was buried in mist, and they could only speculate in seeking an answer by invariably using conditional terms in fixing a date. But this doubt no longer finds a place in the history of our church, and the conditional terms are now laid aside; made possible by the labors and casual fortune of the Rev. Samuel Streng, of Churchville, Pa., who has discovered and translated the private journal of one Paulus Van Vlecq, an active evangelist of that day, whose name is of monumental interest in its association with the history of our church, for in that journal are found many entries which establish the date and circumstances of our birth beyond the possibility of speculation. Dominie Van Vlecq, as he chose to style himself, was born and bred and lived and died a low Dutchman, and his later record was very *low* and his career badly checkered. He was a probationer, or trial preacher, and was known to have been at Kinderhook, N. Y., as early as 1702. As a schoolmaster he was honored in rank next to the minister. He read the Psalms and Scripture lessons in the services, led the singing, catechized the children, and kept the church records. The Church of Kinderhook had no pastor of its own at this time, and the precentor, as we would style him to-day, probably saw no reason why he should not preach as well as read and sing, even though he were not a regularly ordained minister. It was but a step from the platform below to the "pepper-box pulpit" just above, and our rising young friend quickly discovered it. But Dutch decorum was at once aroused at having the truth taught them by unlicensed lips, and lost no time in lodging complaints against such merciless rudeness. The pulpit was accordingly closed against him and he must return to his former station in reading the law and leading in song, for even in 1710 all things in the Dutch Church must be done "decently and in order." But just at this time Queen Anne of England comes to the rescue of this would-be-herald of the Gospel, for in 1709 a Dutch regiment was about to march for Canada, then the seat of war, and they needed a chaplain to read prayers to them in the Dutch language. Dominie DuBois is instructed to select a man for this office, and Van Vlecq promptly presents himself as a suit-

able aspirant. The Colonial Assembly orders Dominie DuBois and his associate to examine and ordain the candidate; but the true-blue blood flowing in the veins of the Dutch sternly protested and refused to grant this, even though it were the Queen's pleasure. Van Vlecq, however, was bound to be the chaplain on that Canadian expedition and at once asked the council to compel them to ordain him; but the Dutchmen proved to be of substantial stuff, and the next day a protest stating that they could not and would not disobey the rules of the Church, which gave them no power to ordain; and once again the Dutch Church triumphs over the State. But our hero is not to be ousted so easily, and directly the colonel was induced to apply to one by the name of Freeman, who was a talented Westphalian tailor who had left his own country to be secretly and irregularly ordained, and, void of scruples, was now preaching against the protest of the Dutch churches in Long Island under the license of an Episcopal English governor, and was likely only too glad to bid defiance to that Church which had denied him his unwarranted pleasure. For this irregularity the Classis of Amsterdam expressed its grief; but in the meantime our former precentor was marching victoriously to the martial music of the State on his way to Canada. But, Quakerlike, he seemed to have thought it wrong for a messenger of peace and good-will to aid in bloody warfare, and at last concluded that the arts of peace suited him better than the arts of war. So in the summer of 1710 we find him in peaceful Somerset as the man of peace, but not as a man "blameless, the husband of one wife, sober, of good behavior, not given to wine." After having served as school-master and military chaplain he became pastor of the church at Churchville, Pa., which, after two days of serious debating, is received under the care of the Presbytery. The name "Van-Vlecq" means "from village to village," and, true to his name, he went from "village to village," preaching, organizing churches, receiving members, baptizing, ordaining and marrying wherever Dutch people might be found. (In fact he married once too often himself.) He seems to have been what Mrs. Partington, a Methodist preacher, would call first "an

exhauster," then a "circus-rider," and then a "locust preacher." In three years he preached in ten different stations, married fifteen couples, received eighty-three members and baptized ninety-three children. For all of his services, which extended from Staten Island to Philadelphia, he received a salary of fifty-two pounds and yet had money to loan. After organizing a number of churches in New York State and one in Hopewell, N. J., after the informal methods of that day, which consisted in the officiating minister consulting with the leading men, and then appoint an elder and deacon, when, with this informal procedure, the formation of a church became constituted, he pays "6 Myl Run, den de raritans," his first visit, and on the 13th day of July, 1710, he baptizes "Cottelyntyte, child of Adrian Kinne and Geertye de Bort; also Sara Smack." His next visit was made August 8th, 1710, and then baptized "Samuel, child of Kornelis Willemse and Grietye Gulick." His next visit was made on the 15th of November, 1710, when he baptized "Hendricks De vader, Charles Fonteyn en moeder Helenae Rynierse," and organized this church with nineteen members and ordained elders and deacons. March 22d, 1711, he makes another visit and baptizes "Symon Kinne." April 17th, 1711, he is on hand again and "Lenae, de vader pieter Kinne en moeder eytye willemse" are baptized. June 12th of same year he baptizes "Antye de Baen," and the next day "Geertye Vliet and Abraham Cornel." His last recorded visit was made on October 23d and 24th, 1711, when he baptized "7. all children: Yohannis Willemse, Sara bennet, Yacob Wyckhof, Aert de hart, Yohannes Yansen, sara Yansen and Davidt Crull." Whether he received a salary for his services here or not we do not know; but we read that at the end the treasurer had in cash fifty-nine guilders and eleven stivers. He spent thirteen years in America. His last record in his private journal was made in Raritan, N. J., where he marries a couple April 24th, 1713, and then left the country in disgrace. Let us hope that with his sin came his sorrow, and that the "Penitent's Psalm" was the prayer of his life. Among the entries of his private journal the following are of interest:

"The Church of Six Mile Run is established November 15th,

1710, and (there are) chosen as consistory and confirmed, after that they have been published three times:

Adriaen Bennet Senior Elder.

Charles Fonteyn Junior Elder.

Baerent de Wit Senior Deacon.

Abraham Bennet Junior Deacon."

"Anno 1711, October 23, are chosen as consistory at Six Mile Run in place of the retiring elder, Adriaen Bennet, Baerent de Wit, and Carle Fonteyn remains senior Ruling Elder. And in the place of the retiring deacon, Baerent de Wit, is chosen Gysbert de Hart, and remains Abraham Bennet Senior Ruling Deacon; and the afore mentioned Consistory after that they have been published unhindered three times, are confirmed Oct. 24, 1711."

THE MEMBERS OF SIX MILE RUN CHURCH WHEN ORGANIZED.

Adriaen Bennet.

Charles Fonteyn.

Baerent de Wit.

Abraham Bennet.

Lammert Van Dyck.

Pieter Kinne.

Isaac Van Dyck, and his wife, Barbara Rynierson.

Jannetye Van Hoorn, wife of Adriaen Laerue.

Adriaen Pietersen Kennen.

Jacob Wychof.

Gysbert de Hart.

Angenietye Van Dyck, wife of Adriaen Bennet.

Sara Va Festen, wife of Baerent de Wit.

Helenae Rynierse, wife of Charles Fonteyn.

Cattelynitye Larue (?), wife of Elias de Hart.

Jannetye Folckers, wife of Abraham Bennet.

Soytye Van der Linden, wife of Yan Vliedt.

Angenietye Bennet, wife of Johannis Folckers.

April 17th, anno 1711.

Antye Wynants, wife of Gysbert de Hart.

Marytye Hooglandt, wife of Lammert Van Dyck.

Lammertye Strycker, wife of Jacob Wychof.

Eytye Willemse, wife of Pieter Kinne.

After the total eclipse of Van Vlecq in 1714 we do not know whether the church of Six Mile Run enjoyed any stated ministrations until 1720.

It was at this time when the Rev. Theodorus Jacobus Frelinghuysen arrived in New York during the month of January and soon took charge of all the Reformed churches then organized in the counties of Middlesex, Somerset and Hunterdon, numbering five in all. These were in order of age as follows: Raritan, 1699 (now First of Somerville); Ten Mile Run, 1703; Six Mile Run, 1710; First of New Brunswick, 1717 (possibly 1714); North Branch, 1719 (now Readington). At the same time he occasionally supplied the churches of North and South Hamton, Pa., and afterwards added to his already extensive charge the Church of Millstone (before Sourland, now Harlingen). He was born in Wolfenbüttel, East Friesland, in 1691, and was ordained to the pastoral office in Emden, in his native country, by Johannes Brunius in the year 1717, at the age of twenty-six, and for about two years was the pastor of a church in his native land. From Holland he came to America in the ship King George, commanded by Captain Goclet, and preached his first sermon in this country in the Collegiate Church, New York City, January 17th, 1720, and then and there occasioned a partial loss of confidence of the pastor, Dominie Boel, and himself owing to Mr. Frelinghuysen having omitted the use of the Lord's Prayer at the opening and conclusion of the service. His first sermon in Somerset County was preached January 31st of same year.

Very little information respecting this devout pioneer has been transmitted to us. Of his early life and the circumstances of his conversion nothing is known. His parents were worthy and reputable characters, and an uncle, by the name of Henricus, is known to have been an able and successful minister. The circumstances attending the selection of this remarkable man to become the first minister of the Reformed Church in central New Jersey was regarded by him as a special call from God, the story of which many of you are undoubtedly familiar with. A young man is traveling through a neighboring town on his way to Emden and is graciously entertained over night

by a pious elder. During the conversation of the evening the eminent intellectual gifts and the deep spirituality of the guest—especially evidenced in family prayer—forcibly impresses the host, who immediately informs his pastor, who had interested him in helping to procure a preacher for the new settlements on the banks of the Raritan, that he had “found a man to go to America.” The call, after careful and prayerful consideration, was accepted, and he emigrated to this country. When he entered upon his labors here he found the morals of the people in a most deplorable state, owing to their having been entirely destitute of the stated ministry of the Gospel since the first settlement of the country. This long lack of frequent religious services had produced, as a natural result, a most lamentable declension in the piety of the people. Being thoroughly evangelical and bold and having a dreadful antipathy to all manner of formalism, not sparing their sins of any kind in his direct and personal preaching, his people almost at once raised against him in violent opposition. He was charged with preaching doctrines contrary to the standards of the Church and introducing customs that were subversive of her system. In 1725 the doors of his Church were closed against him, so that he had to preach in barns; a slanderous book was published and circulated; an ecclesiastical lawsuit was begun in the endeavor to eject him, and he was complained of to the Classis of Amsterdam. But in every instance he was acquitted and every legal decision obtained was in his favor. In all this bitter persecution he evidenced a pronounced spirit of a true Gospel minister, always discreet in his management of the opposition and never provoked to rashness. Be it said, however, somewhat to the credit of his people, that this persecution which for several years disturbed the peace of the Church was due in a large measure to three unevangelical and troublesome ministers of Long Island, who visited all the churches in Mr. Frelinghuysen’s field several times a year and organized consistories that were opposed to the regular consistories and baptized children of the disaffected.

But these were not the only difficulties that attended our first regularly ordained pastor. The physical condition of this

section very much resembled the morals of the people. It was wild and uncultivated. Dense forests covered the land, the streams were unbridged, the settlements were widely scattered, the roads were little more than paths through the wilderness, and the whole intervening country was a primitive forest. In the absence of roads and bridges he had to ford the streams and find his way by some sort of Indian trails through the woods, or by following the streams or by compass. But with his undaunted energy he had great facilities to adapt himself to the circumstances in which he was placed, and was invariably comforted on all these tiring journeys by always finding couples waiting to be married and plenty of babies to be baptized. Nor were these all the difficulties. There were educational obstacles to encounter which are unknown at the present day. The schools were conducted in the English language, in which most of the public records were kept; but the preaching by the dominies and the conversation between parents and children in the families were in the Dutch tongue. The growth of the Reformed Church was largely retarded by its retention of the Dutch language in public services when English was generally and increasingly spoken. The necessary number of ministers were not available for our churches, owing to its dependence upon Holland for its ministerial supply and to whose ecclesiastical authorities the control of our churches remained up to the year of 1772, when the connection was severed and the Reformed Church of America was made independent and self-governed. For this independence Mr. Frelinghuysen was an efficient supporter, and is said to have been the first to suggest a college and seminary in our country. The Dutch language continued in some of the churches along the Raritan until about 1810. Our first English hymn book was published in 1789.

According to the ancient customs of the church Mr. Frelinghuysen brought with him from Holland a schoolmaster by the name of Jacobus Schureman, the ancestor of the Schuremans now known. In consequence of the warm friendship evidenced between the schoolmaster and the domine an opposition was awakened among the people who complained of the in-

fluence which the former exerted upon the latter. They were both unmarried and resided in the family of one Hendrik Yeyniersz, who lived in the neighborhood of Three-Mile Run. Mr. Frelinghuysen had been promised in his call in addition to the stipulated salary the use of five acres of land, which subsequently became increased to fifty acres with the use of the parsonage. Evidently presuming by this that his people wished to remind him of Gen. ii. 18; or that he himself recognized the incompleteness of the manse, now surrounded by so many acres of productive soil, he "took unto himself a wife," by the name of Eva Terhune of Long Island. After his marriage he bought in the summer of 1744 of Daniel Hendrickson of New Brunswick a farm of two hundred acres of land for which he paid five hundred and fifty pounds. This farm is located at Three-Mile Run and was later owned by E. Vantin Bronson and is a part of the land occupied by the late John Bronson and now by Irving Lydeker. Here he built a large and commodious house which accorded well with the style of that day, a part of the foundation of which was used in the construction of the present edifice. For a time he lived on Burnet street in New Brunswick, but the exact locality cannot be satisfactorily determined.

About the same time the schoolmaster became his brother-in-law by marrying the sister of his wife, Autje Terhune, and they resided on the farm located directly West of the present Roman Catholic Cemetery on the same side of highway just before entering New Brunswick from Six-Mile Run, ever since known as "the Schureman property."

In order to meet the growing wants of the extensive charge a joint call from the four churches was sent to Holland for an associate pastor, unto whom was offered as a compensation a parsonage with fifty acres of land, a horse with necessary accompaniments and eighty pounds a year. But in all Holland the right kind of a man for America could not be found. Dominie Frelinghuysen now resorted to a measure which was a novelty to the Dutch Church of the eighteenth century and a suggestive one to the Church of the twentieth century. Under the sanction of the several consistories he appointed "helpers"

after the manner of the Apostles; men who were gifted in prayer and exhortation and who had commended themselves by their godly lives, to hold neighborhood services, to visit the sick, to direct the inquiring and to be generally useful in the congregation. Of this band of "helpers" one Elbert Stoothof was the one chosen from our church. The tradition is that these men were eminently useful and tended greatly to the prosperity of the church. They held their positions during life, and one of the number, Hendrick Fisher, an elder in the First Reformed Church of New Brunswick, became a lay preacher and catechist, and some of his published discourses are still in existence.

During Mr. Frelinghuysen's ministry here several extensive revivals of religion were enjoyed and marked the distinct power of God's grace and the stamp of the preacher's character and influence. He was uniformly recognized as sound in his doctrinal views and particularly distinguished for his success in winning souls to Christ. For several years he was a collaborer with the Rev. Gilbert Tennent in New Brunswick and enjoyed the friendship of George Whitefield and the Rev. Jonathan Edwards, both of whom have left testimonies to his godliness. But more specially was he distinguished for his boldness in guarding the sanctity of the Lord's table. There were those in his day, as there are to-day, who advocated the custom of having the unregenerated participate in the ordinance as a means of grace. This he always sharply protested. Upon one occasion when he saw several persons coming down the aisle to partake of the elements, as was the custom of those days, whom he believed to be unworthy partakers, he pointed toward them and shouted: "See! see! the worldly and the intemperate are coming to the table to eat and drink damnation to their souls." It is needless to say that those thus addressed returned to their pews with neither bread nor wine. On another occasion after delivering one of his most stirring and heart-searching sermons, which were often attended with sudden and powerful effects, his hearers gathered together in groups in the church-yard (a habit that is still practised and enjoyed), inquiring of each other in great excitement: "Who

should the dominie mean?" Presently one of the group answered, "He means us all, for we are all bad."

Mr. Frelinghuysen frequently received into his family young men of promise and piety and trained them for the ministry. How many availed themselves of this advantage is not known; but among the number we find the name of Thomas Romeyn, who evidently was attracted to the parsonage by one of the dominie's daughters as well as theology, for he afterward became a full fledged member of the family.

No traditions are preserved respecting his wife; but the piety of the household is clearly indicated by the character of the children. Five sons and two daughters were given them, and they in turn gave every one of the boys to the Gospel ministry, while the two daughters became the wives of ministers. May not this fact be attributed mainly to the piety and religious instruction of the mother? The settlements of the children were as follows: Theodore, Jr. at Albany, N. Y.; John succeeded his father at Raritan; Jacobus, Jr. and Ferdinand, after receiving ordination at Holland and calls to American churches—the former to Kinderhook and the latter to Rochester (a former charge of the present pastor), died of smallpox while returning home and were buried at sea; Hendricus at Warwarsing, Rochester and Marbletown (now Stone Ridge), who also died of smallpox only a fortnight after he had been ordained. Tradition says his remains were buried under the pulpit in the church at Marbletown. Anna was the wife of the Rev. William Jackson, who for thirty years was the pastor of the Reformed Church of Bergen, which has just celebrated its two hundred and fiftieth anniversary. She died at the age of seventy-two in the month of May one hundred years ago. Margaret became the wife of the Rev. Thomas Romeyn, whose only son, Theodore Frelinghuysen Romeyn, was the pastor of Raritan Reformed Church in the same charge of his grandfather and uncle, whose short and promising ministry was brought to a close by his sudden death at an early age amidst the grief of a sorely bereaved people. Surely disaster seemed to be the order of Providence with the young Frelinghuysens, for in less than ten years after the death of the father all of

his five sons were in their graves, leaving only a little boy named Frederick, the son of John, and a little girl named Eva, as the only representatives of that noble name in America.

Concerning the events that transpired during the latter part of his life few records have been preserved; the last years of his life are left largely in obscurity. It is known, however, that at this period of his life he was frequently prostrated by sickness as the probable effect of excessive labor. Even the exact date of his death is unknown; but it must have been some time in the year of 1748 before April 26th, when he had not reached the fifty-seventh year of his age; for on that date Elder Hendrick Fisher reported to the Coetus in New York the vacancy of the First Reformed Church in New Brunswick over which he had been pastor. His remains were buried in the old church-yard now known as Elm Ridge Cemetery, but the exact place of his grave is unknown. Tradition tells us that he was hurried under an apple tree near the centre of what then constituted the burial ground. Some remains of this tree are said to have been visible as late as 1873, and some of the aged at that time remembered their parents pointing to the spot as the resting place of a "Great man"; but no trace of it can be found to-day. Is it not a striking fact that the distinguished minister who first broke ground in Central New Jersey for the Gospel lies in an unknown grave? A monument to perpetuate his memory has been erected in this cemetery by his descendants, while a more telling monument was erected in his own day by the useful life he lived. His memory is preserved among the greatest lights of our Zion, and his well-spent life in building up churches in a territory embracing over two hundred square miles is his most fitting memorial. He needs no other. His character is sufficiently indicated by his success, the ingatherings he enjoyed, the foundations which he laid and the seed which he planted that has yielded under subsequent cultivation the most abundant harvest. Truly the savor of his piety yet breathes from his memory, and the influence which he exerted throughout the whole demonination was such that the church two hundred years hence is called to cherish his memory with warmest gratitude.

After the death of Mr. Frelinghuysen the churches under his charge had increased in strength sufficiently to settle two pastors. Raritan (now First of Somerville), North Branch (now Readington), and Millstone (now Harlingen), called the Rev. John Frelinghuysen, son of Theodorus Jacobus Frelinghuysen, and this congregation then united with the First Reformed Church of New Brunswick and called as their pastor the Rev. Johannes Leydt, who continued in this united ministry for thirty-five years, terminating in 1783, the year in which he died. His call was approved September 27th, 1748. There was great joy among the people in having so soon obtained a successor to the beloved Dominie Frelinghuysen, and one who was influenced by a similar spirit of entire consecration to the ministry. It is said that he was a student of Mr. Frelinghuysen and had been well known in this section. Johannes Leydt was born in Holland in 1718. With an elder brother he emigrated to this country and first settled near Fishkill, N. Y. It was only with great reluctance that the Classis of Amsterdam permitted his ordination in this country. He is known to have been a laborious minister; instrumental in organizing churches, calling and installing pastors, and in healing congregational difficulties. In 1778 he was elected President of General Synod. During the Revolutionary War he was a firm patriot and frequently preached upon the topics of the day so as to arouse public enthusiasm and inspire young men to join the army for freedom. In the cause of education his efforts were early and devotedly enlisted, and he was one of the prominent movers in organizing Queen's College (now Rutgers), by the charter of which he was appointed one of the trustees and warmly advocated its claims and gave to it his best efforts. He invariably refrained from identifying himself with cliques or parties, and when urged to extreme measures, or to denounce specific sins at all services, his reply was, "I am determined to know nothing among you save Jesus Christ and Him crucified." The union of the two churches under his pastorate proved a happy one and productive of the grandest spiritual results. Crowds attended upon his minis-

try; he enjoyed the affections of a devoted people and saw hundreds hopefully converted to God.

The committee has been unable to procure a photograph of Mr. Leydt; but he is described as a short, stout man of dark features, very quick in his movements, and in his disposition kind and affable. His dress was the classical costume of the times, and in his manners he was a gentleman of the old school. Far beyond his own denomination he was respected and sought after. In my work of research the best testimony I have found of Mr. Leydt's character was expressed in the simple words, "He was a good man." That there were no revivals during his ministry here is not surprising; but that the church continued its existence during these troublous times is a great surprise and due only to the grace and power of its great Head. The manoeuvring of the contending armies in liberty's conflict frequently involved the quietude and peace of this section. For more than a year while this territory was in possession of the enemy the services in all the churches were suspended. The first winter of the war, to the great discouragement of many, the enemy held our State within its grasp. The main British army was at New Brunswick, and the Hessian mercenaries were roaming through all the country acting like Goths and Vandals, plundering and outraging the inhabitants. The farmers throughout this whole section were compelled to deliver over their stores into the hands of the British. The buildings were frequently fired. Barns and other buildings were torn down to supply timber for the construction of bridges, while some of the worst possible cruelties were inflicted. To illustrate the ruthless spirit of the enemy and the hardships encountered by the inhabitants the following schedule of property which was taken from one John Van Liew of Three Mile Run is of interest. (A pound represents \$2.50 of our money.)

1 span of horses, 36 lbs.

1 colt, two years old, 12 lbs.

50 bushels of corn, 12 lbs., 10 shillings.

28 bushels of wheat, 10 lbs.

Riding chair and harness, 15 lbs.

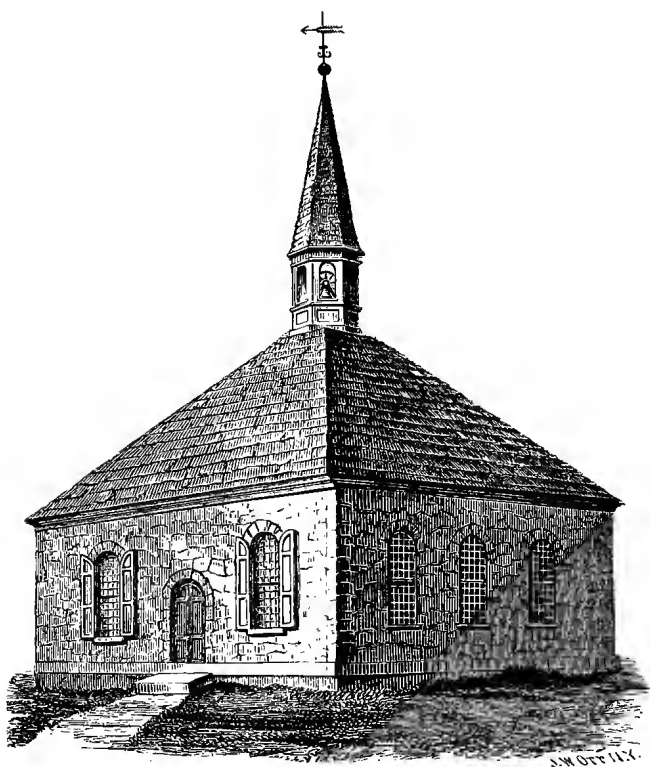
30 tons of hay, 105 lbs.
9 cows, 51 lbs., 15 shillings.
25 head of sheep, 17 lbs., 10 shillings.
38 Albany boards, 4 lbs., 15 shillings.
700 thin Albany boards, 2 lbs., 9 shillings.
1 house burned, 80 lbs.
15 bushels of potatoes, 1 lb., 17 shillings.
300 cwt. of flour, 2 lbs., 14 shillings.
100 fowls, 3 lbs., 15 shillings.
8 turkeys, 1 lb.
50 pounds of pork, 5 pence per pound.
1 negro, 23 years old, smart and active, 105 lbs.

In addition to these outrages of warfare it must be remembered that other formidable difficulties presented themselves to our early ancestors at that time. The physical conditions were not conducive to church-going. On account of the bad state of the roads and the absence of bridges families were often obliged to go to church on horseback, or in open wagons drawn by oxen. We have read of one family that numbered twelve in all, each mounted on a separate horse, the children leading and the parents following in the rear. Those were the days in which our ancestors came to our church door with only rude conveyances which were nothing more than the common red farm-wagon with its linen cover all in white. They indeed had springs on their wagons, and cushions, and calesh tops, but otherwise, they were very plain and unimposing. The dress of the people was good, but simple. Fashion had but little influence in Six Mile Run in those primitive but sensible days, and its grand absurdities, since so conspicuous, were almost unknown. True, the sisters made up for the lack of the extension of the wagon tops in the lengths of their bonnets, which was a striking feature of the days of "Auld Lang Syne," and toward which modern fashion is making annual advances with rapid strides, and for whom we confidently predict an early victory over their beloved sisters of antiquity. Added to these perilous disadvantages came the dangerous experience of church-building. The fact that Mr. Leydt carried the congregations of Six Mile Run and New Brunswick

through this experience in a spirit of perfect harmony goes far to confirm his even disposition and skilful tact. In both cases new sites were selected at some distance from the former—the one from Elm Ridge Cemetery to the present location on or before 1766, and the other in New Brunswick which was completed in 1767. Of our original church in Elm Ridge Cemetery, erected in 1717, no picture is obtainable; but tradition informs us that it was a hexagonal building—a plain building with six sides and six angles—with the roof starting near the ground and running up from all sides to a common point. It stood on that portion of the cemetery now occupied by the plot of John S. Voorhees, fronting the old road which was the original Indian path. It was longer in front than in depth, with a place for the pulpit opposite the front door, and resembled a barn more than anything now called a church. It was never finished, having simply weather-boarding, a roof and no floor, save that which nature had provided; and, instead of modern pews, rush-bottomed chairs, on which they rode in their wagons, were used. Along the north and south sides were long benches running parallel with the walls which were much in favor, as they afforded an opportunity for one eye to be directed to the preacher while the other could be employed in gazing at anything that might require attention in any other part of the room. Beneath the old time-honored sounding-board stood the minister in a circular pulpit supported by a pedestal. The church was never desecrated with stoves, and much less with modern heating apparatus, but for warmth and comfort the good Dutchmen kept up what heat they could by occasionally stamping the cold floor of nature; the women brought with them their foot-stoves, while tradition says the dominie kept warm by an extra amount of gesture and voice culture. Here Mr. Frelinghuysen preached for about twenty years and Mr. Leydt until its removal in 1766. Here your fathers worshipped, and from the old circular pulpit was preached the true Gospel of Jesus Christ.

It was while still occupying this little church that the charter was secured from the royal governor embracing the churches of Raritan (now First of Somerville), North Branch (now

Readington), Millstone (now Harlingen), the First of New Brunswick, and Six Mile Run as one corporation. The instrument was executed on the seventh day of June, 1753, in the twenty-sixth year of the reign of King George II. The trustees under the charter were the two ministers, Revs. Johannes Leydt and John Frelinghuysen, with the several members of the consistories of the five churches.



FAC-SIMILE OF
THE FIRST CHURCH ERECTED ON PRESENT SITE IN 1766

Our second church was built in 1766. Of that we are sure, for in the survey made of the county line at that time it was

there called "The New Church." It was the first to stand on the present site and was an exact counterpart of the one built in New Brunswick in 1767. Its size was seventy feet by fifty-five feet, and was inclosed with shingles and painted red, except the front, which was white. It was ceiled with boards, but its interior was never painted. Its roof had four squares, terminating in a cupola, or a low steeple, on which a weathercock was placed, indicating Peter's denial of his Lord, of which it was probably intended to remind the people. It stood until 1817, when it was removed to make room for its successor. Here we can picture to our minds the Sabbath morning when, one hundred and forty-four years ago, this building was dedicated to the service of God. The day is one of beautiful sunshine and is to be an important one in Six Mile Run of long ago. Earlier than usual the whole surrounding population are on their way to church; some on horseback, some on foot, and a few enjoying a wagon-ride drawn by horses or oxen. The men are attired in their Sunday best, with their low-crowned, broad-brimmed hats, with coats of large dimensions, plated buttons polished bright for the occasion, ruffled bosoms and wrist-bands with silver sleeve-buttons; while the more aged men have donned their smaller garments with knee-buckles and a linen necktie of perfect whiteness. The women are modestly and appropriately attired; the dress of homespun material, but not entirely devoid of ornament; their bonnets large and expansive, like the modern fashion, with crowns of sufficient size to inclose the most aspiring head-dress, and brims amply broad to protect them and those sitting by their side from the burning rays of the sun; a neat linen collar, knit gloves of their own make, and a pair of stout shoes reserved for the occasion completes the toilet. Thus attired the people enter the sanctuary. The schoolmaster takes his place, unclasps the huge old-fashioned Bible, and for the first time those walls resound with the praises of God. During the singing Dominie Leydt enters the church, bowing to the right and to the left as he passes up the crowded aisle, and then pauses for a moment in silent prayer before ascending the pulpit. The hour-glass stands at his right; the sermon is in progress; the sand has run out; it

is then turned over and the congregation knows that a half-hour of the discourse is yet to come.

The morning service is ended and an intermission of a half hour is enjoyed. They now gather in the "Old Cottage" across the way; the stout wooden chest, still to be seen in the "Old Cottage," is opened, from which the tableware is taken and a wholesome luncheon is enjoyed, afterwhich they all return to the church to hear another sermon, each of which ranging in time from ninety to one hundred and twenty minutes, and then the Sabbath day closes with the family recitation of the Heidleberg Catechism and evening worship in the home.



THE "OLD COTTAGE" ERECTED IN 1745

When the churches of Six Mile Run and New Brunswick were in connection they owned a parsonage at Three Mile Run. It stood on the farm since owned by Isaac W. Pumyea, and now by Matthew Suydam, and was still standing as late as 1876 and was then 128 years old. It stood at the North of the present small barn at the rear of the present house now

owned by Matthew Suydam. Some of the shingles of this historic house are now in use on the corn-crib of Henry W. Skillman, and which has for a part of its foundation some of the stones which supported the home of Mr. Leydt 162 years ago. In round numbers this house stood 132 years and was finally burned in 1880 while carpenters were removing it. At the death of Mr. Leydt this property was sold to Jacob Skillman, and the portion of the receipts that fell to this church was 195 pounds, eight shillings and four pence.

The ministry of Mr. Leydt was brought to a sudden close Monday, June the 2d, 1783 in the 65th year of his age, and the 35th of his pastorate here. He had preached at the morning services preceeding and was smitten down by paralysis about noon. His funeral was held from his residence, and he was buried in the yard of the original church at Three Mile Run—near Voorhees Station, which was converted into a place of burial some years after the building had been removed. His tombstone stands immediately in front of the gate and contains the following inscription:

“My flesh shall slumber in the ground,
till the last trumpet’s joyful sound.
Then burst the grave with sweet surprise.
and in my Savior’s image rise.

By his side lie the sacred dust of his beloved wife, Treyntje Sleight, who died December 2d, 1763, at the age of 36; his daughter Elizabeth, who died at the age of 12; and his daughter Anna, who died at the age of seven months. He left two sons, both of whom graduated from Rutgers College and subsequently entered the ministry. Matthew was pastor of a church in Bucks County, Pa., and is buried in the old ground at a place familiarly known as “The Buck,” near which stood the first church building of the congregation of North Hampton Pa. On his tombstone is the following inscription: “In memory of the Rev. Matthew Light, who died the 24th of November 1783, aged 29 years.”

(It is noted that father and son died the same year). Peter was settled at Ramapo, and is buried in the family burying-

ground of Andrew Hopper on the margin of the river Ramapo. On his tombstone this inscription appears: "In memory of Rev. Peter Light, who was born the 6th day of November, 1763, and departed this life the 12th of June, 1796." (Notice the different way of spelling the name Leydt—Light.) None of the descendants of Mr. Leydt are now living.

At the death of Mr. Leydt New Brunswick ventured to maintain a pastor alone, and thus left our church to seek a connection with another. For nearly four years we were without stated preaching. Millstone, which had then taken the name of "New-Millstone," but later Hillsboro, and had occasionally been supplied by Mr. Leydt, came to our rescue. This rescue, however, was entirely mutual, for the church of Millstone had just been deserted by the Church of Neshanic, while the war had wasted the strength and resources of both so that neither felt able to assume the sole responsibility of caring for a pastor. The agreement between these two churches included an equal proportion of both money and services, except Six Mile Run, clinging with greater tenacity to the Dutch stock, exacted that two-thirds of the services should be in the Dutch language and the remaining third in English; but Millstone alternated and stipulated an equal quantity of each—choosing to remain only one-half Dutch. By these two churches a call was given to the Rev. Solomon Frolich, who was about to remove from Neshanic and Millstone to Hackensack. The call was rejected. In the meantime the Rev. John M. Van Harlingen of Millstone, a nephew of the pastor of the same name at Sourland (now Harlingen), was called, each church to pay him 130 pounds annually. On the first day of May, 1787, the call was approved by Synod and he was ordained during the following summer. For about eight years he faithfully labored in these two churches—with his father as one of his elders. He was born at Harlingen (then Sourland) in 1761. From early childhood he was extremely fond of books and spent much of his life in their exclusive society. He is described as a tall, thin man, somewhat stooping in his attitude, and carried invariably what would be termed "a downcast look," seldom turning his eyes to the right or left as he deliberately proceeded on

his way. He spoke in a fine, feeble voice and kept his eyes closely on the Bible before him while preaching, but had no manuscript to read and never made a single gesture during the whole time of the delivery of a sermon. He was extremely quiet and reserved in disposition and seldom known to smile, and, it is said, never known to laugh. His conversation was instructive, his preaching solid and evangelical, but not popular. His sermons were well arranged and full of important thought, but his mode of delivering them prevented them from making any lasting impression at the time. He spoke almost as if he was unconscious of the presence of his audience. From the fact that he was a bachelor and therefore had no one to assist in caring for his wardrobe, his clothes were neither of the newest fashion or indicative of having enjoyed frequent associations with the brush. As an unusually close student his study was a retired room furnished with the utmost plainness and contained a most wonderful and useless lot of books. Yet his ministry was greatly blessed as attested by the number who united with both churches on confession during the eight years of his labors with them. For reasons not stated he resigned in the summer of 1795 and never afterward resumed the pastoral office. After his retirement he translated Van Der Kemp's Sermons on the Heidelberg Catechism, and for several years received young men in his home and instructed them in Hebrew and Ecclesiastical History with a view to the ministry. His extensive intellectual acquisitions were recognized by General Synod in June, 1812, when the plan of the Theological School was thoroughly organized, he was elected by that body to the chair of Hebrew and Ecclesiastical History—teaching in his own home at Millstone. But his career in this profession was cut short June 16th, 1813 at the age of 52, when the Master called him from his earthly appointment to his heavenly rest. His remains lie in the church-yard at Millstone. Mr. Van Harlingen was a humble Christian and a devoted minister of the Gospel, purely without affectation; a man of deep, fervant, experimental piety who lived above the world. He was a great man in obscurity; a good man without fame.

It was during his ministry here that the title and incorpora-

tion of the church was finally fixed. Immediately after the Revolution (1784) measures were taken to have the old English charter confirmed by the General Assembly of the State of New Jersey and to have their former legal acts ratified. This was secured on the condition that the allegiance required in the charter to the king should henceforth be given to the State of New Jersey. But in 1790 our church, as well as others,



REV. JAMES SPENCER CANNON, D.D.

1797—1826

repudiated its old charter that it might incorporate under the new law of the United States enacted in 1789. Being thus freed from the common charter of the five churches obtained in 1753 by the mutual relinquishment of the same in 1790, our church then became incorporated by herself. Hence, the union

with the Church of Millstone was simply ecclesiastical, and not corporate.

Both of the churches at this time chanced to be in possession of a parsonage. It was agreed that Mr. Van Harlingen should live in the one at Millstone, and that Six Mile Run should sell theirs (in which the First Church of New Brunswick had half interest), and that one-half of the money should be paid to Millstone as a full compensation. Accordingly our parsonage property was sold to Jacob Skillman for 390 pounds, 16d.—one-half of which—195 pounds, 8s. 4d. (or \$488.00 in our money) was paid to Millstone; but which was subsequently returned with a small interest.



PARSONAGE OCCUPIED BY REV. JAMES S. CANNON
(NOW OWNED AND OCCUPIED BY PETER SMITH)

From 1795 until 1797 our church was again without a pastor. During this vacancy our pulpit was supplied by members of Classis, among whom appeared a young man from the Classis of Hackensack in September, and again in November, and once again in March, 1797. The people of both churches were well pleased with this young aspirant and accordingly united in giving James Spencer Cannon a call. He accepted the in-

vitation and on the first day of May, 1797 he was ordained and installed in the church at Millstone. The consistory now sold their parsonage property for 400 pounds, of which one-half was paid to Six Mile Run. The two churches then purchased a house and lot of land containing twenty-two acres about one mile West of the present church—now owned and occupied by Peter Smith; also five acres of woodland on the road leading to Deans, from whence the Middlesex school building has just been removed, and fourteen acres of woodland on the Sand Hills in the swamp of Cornelius Barcaloo; paying for all 624 pounds. Dr. Cannon lived in the parsonage here



ROOM IN PARSONAGE OCCUPIED BY REV. JAMES S. CANNON
(NOW OWNED AND OCCUPIED BY PETER SMITH)

provided for but a few years, when it was sold, and the use of the money allowed him; while he himself bought a farm at Pleasant Plains, which is now owned and occupied by Lawrence J. Suydam, where he continued to reside until he removed to New Brunswick in 1826 to accept a call from the General Synod to the Professorship of Ecclesiastical History, Church Government and Pastoral Theology in our Seminary, in which responsible position he died. With the increase of the population Dr. Cannon's field



HOME OWNED AND OCCUPIED BY REV. JAMES S. CANNON
(NOW BY LAWRENCE J. SUYDAM)



STUDY OF REV. JAMES S. CANNON IN HIS HOME AT PLEASANT
PLAINS. (NOW OCCUPIED BY LAWRENCE J. SUYDAM).

was becoming too large for one man, and each of the churches began to feel themselves able to support a pastor alone. So in the early part of 1807, after ten years of labor, Dr. Cannon resigned his charge at Millstone, from thence Six Mile Run enjoyed the whole of his services during the remainder of his stay. With the increase of the population came also the imperative necessity of greater religious facilities. The little church of 1766 no longer afforded comfortable accommodations to its enlarged audiences. Wonderful changes have transpired. A century before the ground which is now covered with enterprising farmers and artisans was almost an unbroken wilder-



FAC-SIMILE OF CHURCH ERECTED IN 1817
DESTROYED BY FIRE JANUARY 7, 1879

ness, while a little more than a half century ago there was but one ambassador of Christ to cultivate this vast field; but now there are nine churches with seven settled ministers in a circumference of twenty miles diameter. Something must be done to meet these growing demands. So in 1816 the walls which had for fifty years resounded with the Gospel of our Lord were

removed and another church at once built upon the same site. A beautiful and inspiring scene occurred at the raising of the new church. The frame had been prepared in an open grove of large trees about one hundred and fifty yards south of the foundation upon which the timber was to stand. To show their practical appreciation of the new church a number of young ladies, neatly attired in white and each bearing a white parasol, carried one of the main plates from the grove and laid it by the side of the foundation, upon which it was afterward placed in the building by the mechanics.

Yet, however interesting and attractive such services may seem to us to-day, and however great would be our surprise were we to see the like repeated in modern times, we must bear in mind that those were the days when every son was taught some mechanical art, from the tilling of the soil to the weaving of their own clothes and making their own shoes. Those were the days when daughters were early made acquainted with the art of practical housekeeping and to preside at the spinning wheel with as much grace and dignity as the daughters of the present day do at the piano or automobile. Neither did such industrial habits interfere with matrimonial prospects, but instead were counted among the best assets and accomplishments, while the spinning wheel doubtless furnished the musical accompaniment to the vocal pledge when the question was "popped," and that too without the aid of silks and satins. Indeed the daughters of those days were not regarded as acceptable candidates for matrimony until they could exhibit linen, sheeting and other necessary articles for housekeeping that were spun and prepared by their own hands; and instead of making modern semi-weekly calls, once in a fortnight was considered quite often enough—but then with such progressive matrimonial advances that clearly indicated "business" after the modern type of rapid transit. While speaking of marriage we might observe in passing that it was considered in those days almost an unpardonable offence for the officiating minister to fail in kissing the bride after he had performed the ceremony—a practice that has fortunately since become obsolete. History records an experience of Dr. Cannon's day when a negro stip-

ulated with the clergyman the amount he would pay him for marrying him, provided he would "marry them as he did de white folks." After the ceremony was over and the happy couple were about to leave, the groom was gently reminded by the minister that he had failed to pay the promised fee; to which the groom replied: "You promised to marry us as you do de white folks if I paid you, and you aint done it, for you ain't kissed de bride nor wished us joy; so now, you see, de bargain is broke." However, Dr. Cannon was amply reimbursed for any gratuitous services he may have rendered when a little later he received as a marriage fee from one Jacob Van Dyke on the occasion of his marriage to his second wife fifty dollars. An amount unheard of in those days and which then produced a great sensation throughout the community.

Dr. Cannon was born on the Island of Curacoa, West Indies, January 28th, 1776. (During the Revolutionary War). He was of Irish and Scotch extraction, receiving the former from his father and the latter from his mother. During the school days of James his father, William Cannon, who was a sea captain, was lost at sea by being thrown overboard by the jib-boom while sailing for Charleston, S. C., in a vessel commanded by Philip Freneau, (Fre-nó), an American poet of French extraction, who was born in New York City, educated at Princeton, N. J. with James Madison, the fourth president of the United States, and his room-mate, and died near Freehold, N. J. He left some property for their children, but for some unexplained reason it never came into their possession. One James Brevort of Hackensack in a fatherly manner provided entirely for the expenses of the education of James. Originally his educational advantages had been but few. He had taken no college course, yet he was licensed at the early age of twenty by the Classis of Hackensack in 1796, and entered upon his pastoral work here in the early part of the following year while yet a boy. At the age of eighteen he professed religion under the preaching of Dr. Froeligh of Hackensack, under whom he studied theology; but completed his course under Dr. Livingston, then on Long Island. At the age of twenty-four he was elected a trustee of Queen's College

(now Rutgers), and for twenty-six years served that institution as professor of Metaphysics and Philosophy of the Human Mind; and at the same time occupied the professorial chairs of Ecclesiastical History, Church Government and Pastoral Theology in our Seminary. Truly, he was an unusually capable man at an unusually youthful age. In the best sense it might be said that Dr. Cannon was a learned man and that his stores were all his own, for they were largely the results of studious habits maintained through his whole life. If ever there was a "self-made man," he was one, and if there ever was a perfect triumph of self-reliance, James Spencer Cannon was that man. By his students he was called a "walking library," and the books which he carried in his mind were the best on all the subjects then published. Even to the end of his protracted life of seventy-six years he remained a studious, diligent man. His extensive reading was done so thoroughly and systematically that he could, in a short time and with great ease, gather the cream of every volume he had read and use it for any specific purpose which he might have in view. Indeed, in all his work he was systematic, regular, steady, calm and moderate. As a natural result of this thoroughness he was never hurried, driven, cornered or urged beyond his strength. Few men had a larger fund of anecdotes that were suitable to every occasion, or who could relate them with better effect; but, always like the man himself, they were always instructive, pure and elevating and never for a moment compromising his character as a Christian gentleman, or his high calling as a minister of his Lord. Yet, at the same time his happy play of wit and his rich vein of humor often carried his listeners to the highest pitch of relish and enjoyment. In the excellent qualities of the best preachers Dr. Cannon had but few equals. Though he wrote all his sermons and committed them to memory, yet his enunciation was distinct and deliberate. His voice in early life was feeble, but fine and musical; but afterward, with considerable of the guttural sound and a broad pronunciation of the letter A, it grew in compass and enabled him to reach the most remote hearers in a large room with an emphasis that was always toned with impressiveness.

In many respects his peculiarities were calculated to attract attention wherever he went. His bodily frame was tall, erect and slender, but well developed in every particular, and gave the impression of one who possessed considerable muscular strength, power of endurance and excellent health. His garb, for the most part, was of the antiquated sort from his broad-brimmed hat down to his long, slender feet, with the single exception of his large silver and well-polished shoe-buckles. In fact, his clothes were always worn in the same fashion, but invariably that fashion gave advantage to his tall, dignified person. Occasionally it was whispered that he had a little vain pride in it; but even this did not lessen the dignity of his impressive person and courteous deportment. His gait was slow, measured, firm, dignified and straightforward; a gait that characterizes one who regards walking as something that is to be done with positive care and according to a set rule, and not at all in a light and trifling manner.

After serving this church for about thirty years, and the seminary and college for an additional twenty-six years—thus making a total of fifty-six consecutive years of active services—amid the silence of the Sabbath or July the 25th, 1852, when the incense from countless prayers was ascending before the throne, his spirit severed the silver cord and mounted up to God, while his body sleeps in the crowded cemetery of the First Reformed Church of New Brunswick awaiting the resurrection unto eternal life.

As a pastor he was eminently a signal success, which embalmed his memory in the hearts of his people here, by whom his example was quoted in everything that was good. In every soul that came in contact with him he imparted life and lighted the lamps in multitudes of youthful hearts. He gave them worthy motives and new impulses, and created in them a new and better enthusiasm for humanity. Whatever impression his ministry made in other respects, he never failed to carry the conviction that he was a good man, and showed how far above human things the human soul could keep itself. In his preaching he took the audience up in his arms before the Holy of Holies and surrounded the people with a cloud of glory. He

fired the ambitions of many men for success in giving instead of getting, and in all time to come he will be reckoned as one of the great men who labored in Somerset County so faithfully and who had a large share in making its churches what they are—perhaps the best ordered and instructed religious societies in the State of New Jersey.



REV. JAMES ROMEYN, S.T.D.
1828-1833

The Church rises, prospers and multiplies, but God's ministers grow old and die, and He raises up other instruments to carry forward and finish His work. Accordingly, when Dr. Cannon resigned his charge here the church was again left without a pastor until 1827, when, on the 23d of October of

that year, the consistory united in a call to the Rev. James Romeyn, S.T.D., of Nassau, N. Y. He was comparatively a young man at this time and had had but seven years of ministerial experience; but his reputation as a most effective preacher had found its way before him. His letter of acceptance bears date of November 16th, 1827, and he was installed in the same month. Here for six years he made the force of his character and the power of his services tell most effectively upon the interests of this church. During this time the records show accessions to the church of 136, 115 of whom united upon confession of faith; and in one of those years, 1831, a special outpouring of God's grace was manifested in the hopeful conversions of fifty-eight souls. In his time the number of communicants increased from 183 to 265. Wherever his name is found in the annals of history he is acknowledged as one of the most eloquent preachers of his day, and generally styled as "a perfect flame of fire in the pulpit." His utterances resembled the rush of a torrent, and his style and illustrations flashed upon his hearers like a flame of fire, as an apparent result of an irrepressible animation burning within him while preaching. His sermons were clear and analytical, filled with Gospel truth, and adapted to reach the conscience and affect the heart. Though he read his sermons from manuscript, yet he delivered them in distinct and manly tones, every thought being expressed with beauty of language, while his audience could hardly fail in being moved by his earnest and eloquent words. No one could hear him speak without feeling the glow of his intense earnestness. In the pulpit he looked like some fiery prophet of old who was commissioned of God to deliver his message. His every feature was luminous and his entire body trembled with the sacred rage of holy action; while his deep-toned voice pealed through the sanctuary with all its attractiveness and caused many hearts to shake under its compelling accents.

When it was thought desirable to print a volume of his sermons after his death, it was discovered that, owing to his handwriting being so infinitesimally small, no one could read them satisfactorily.

In person he is described as being tall, with a large face and a broad, high and retreating forehead; an aquiline nose almost too large for facial harmony; grayish blue eyes; light brown hair, short, thick and smooth, parted on his right. In manner he was gentle, affable and kind. It is not hard to discern the fact that he could hardly have been called a handsome man; but he impressed those with whom he conversed with a feeling that there was a power in the man which made him worthy of their love and their fear. Physically and constitutionally he was little more than a child, but mentally he was a giant. Free from the fear of man and the anxiety to please his hearers, he permitted only the high sense of the preacher's responsibilities to actuate all his labor and to commend the truth to every man's conscience in the sight of God.

James Romeyn was born September 13th, 1797, in the village of East Greenbush, Rensselaer County, N. Y., and was the fourth child of the Rev. James Van Campen Romeyn. During his collegiate course in Columbia College he became a subject of Divine grace, and publicly confessed Christ and gave himself to the Gospel ministry. After graduating from New Brunswick Seminary, instead of entering at once upon any specific field of labor, he supplied vacant churches until the latter part of 1820. He then began his pastoral work in the Reformed church of Nassau, N. Y., a village that had been a part of his father's charge while at East Greenbush where James was born. Thus it is seen that he commenced his ministerial work on the field in which he was born twenty-three years before. He at once distinguished himself as a "workman that needeth not be ashamed," and always entered the pulpit with the conscious realization of personal responsibility for the souls whose welfare depended largely upon the character of his work. "Christ and Him crucified," first and always, was the burden of his preaching. His sermons were always full of the Gospel, glowing with imagery and brilliant thought, delivered with unusual rapidity, and never trifling with sacred things. The impenitent well understood that he would cry aloud and spare not, for at times his rebukes were terrible,

as he could with an awful power show to transgressors their sin, which he did without the fear of man.

After laboring in his first field for seven years, and refusing repeated calls from the First Reformed Church of Somerville, N. J., and others, he became induced to accept an earnest appeal from this church to become its pastor. As he began his pastoral labors on the field in which he was born, he now continues his labors on a field that was occupied in the same capacity by one of his early ancestors of long ago. His grandfather, the Rev. Thomas Romeyn, studied theology under Theodorus Frelinghuysen, a son of the first regularly ordained pastor of this church; while his great grandmother on his father's side was Margaret, the daughter of our first beloved pastor, Rev. Theodorus Jacobus Frelinghuysen.

The almost unlimited extent of this congregation overburdened his mental and physical energies. Yet with remarkable diligence he cultivated this large field and always carried with him the great principles of Gospel truth and righteousness, which he fearlessly and constantly presented to his people. Men of intelligence loved his company; the masses heard him gladly; the humblest of his flock had his affections, and, in turn, he had theirs. Like a bold champion he stood forth in the midst of these people in the defence of Gospel truth. His influence was widely felt, especially in the counsels of the church, where, as a true friend of order, he planted himself on the organic law of the Church. An enduring monument was secured in the affections of his people, while with many to-day the bare mention of his name awakens precious recollections transmitted by their ancestors. In a peculiar sense the name and the fame of Dr. Romeyn are not the pride and property of the Reformed Church only, but also of that entire evangelical body to whom sanctified genius is dear, and eminent power in pulpit eloquence precious.

In consequence of his father's ill health Dr. Romeyn received and accepted a call on the 25th day of March, 1833, to become the associate pastor of his father at Hackensack, N. J. This was an irresistible appeal to the affectionate heart of him who had hitherto proved his devotion to his noble and honored

father. On the first Sabbath in the month of the following May his father ascended the pulpit for the last time, and then and there saw accomplished a long-cherished desire of maintaining his place at the sacred desk without the interruption of a single Sabbath, when he might yield it to a son of his own flesh and blood. The father now takes his place in the pew as a hearer of the Word, to be guided in his old days into the green pastures by a son whom he loved so dearly and who always earnestly strove to bring to his father's pulpit something of animation and courage for father. Surely, such a dignified retirement must have been a fit spectacle for both men and angels to look upon with pleasure.

Quite early in his ministry Dr. Romeyn felt the chill and disappointment resulting from the consciousness that, in obedience to his physical nature, he must imprison his thoughts and fetter his purposes. On the morning of November the 25th, 1850, while in his room at Geneva, N. Y., where he had just settled, he became stricken with paralysis but a few days before the time fixed for installation, and henceforth disabled from active services; though in after years he made two or three feeble attempts to exhort, but his tongue was palsied and his last sermon had been preached. He died on the 7th day of November, 1859. On the afternoon of the next day the funeral services were held in the Second Reformed Church at New Brunswick. Prof. S. M. Woodbridge of the Theological Seminary here delivered the address from Heb. xiii. 8, "Remember them which have the rule over you, who have spoken unto you the Word of God." In the morning of the following day the remains were conveyed to Hackensack, N. J., where further exercises were conducted in the church of which he and his father had been pastors. Here the Rev. H. N. Wilson, D.D., then pastor of the Second Reformed Church of New Brunswick, gave the address which was so happily arranged as to give the departed the honor of delivering his own funeral sermon. His flesh was then laid at rest in the yard surrounding the church from whose pulpit both he and his father had proclaimed salvation to a lost world; and in after years to be continued by the one son whom he gave to the ministry, Theo-

dore B., whose thirty-five years of active services were almost equally divided with the churches at Blawenburg and Hackensack. Dr. Romeyn loved the Church of Christ, and ardently to his dying day he loved the Reformed Church; and in her services his grandfather preached and labored until death; so did his father; so did he; and so did a son after him.



REV. JACOB C. SEARS, D.D.
1833-1880

We are now entering the longest period of the life of this church under one pastorate. On the 25th day of March, as we have seen, Dr. Romeyn resigned; but this vacancy lasted less than three months, for on the 17th day of the following June the Rev. Jacob C. Sears was called and here spent the remaining forty-eight years of his life. To review the history of forty-eight years of pastoral service in one field and crowd even the most important events in the short space allotted, is

a task of some difficulty. To rightly determine the results of such a service is at once an impossibility, for they consist in the instructions given to thousands; the comforts imparted to multitudes of anxious souls; the convictions of sin excited by the preaching of the Gospel, and the precious invitations of that Gospel given to myriads to believe in Christ as a living, personal Saviour. A careful summary made of the church records, with those of several years absent, reveals the following interesting accomplishments by this devoted seer of God during his ministry with this church. At the beginning of Dr. Sear's ministry the total number of the congregation was reported to be 1,000. With a portion of the northern part of our congregation dismissed to aid in the establishment of the church at Middlebush; afterward the western part was depleted in the organization of the church at Griggstown; and with families given to the Baptist Church at George's Road and the Presbyterian Church at Dayton, still at the close of his pastorate the total number of the congregation had diminished only seventy-five. There were received on confession, hopefully converted, 425; by certificate, 156; making a total of 581, an average of a little more than 12 per year. The total number of communicants increased from 273 to 327, or a gain of 54; 149 deaths occurred in the membership in that time, and just 600 babies were baptized.

Perhaps the best evidence of the faithfulness and power of the ministry of Dr. Sears was the remarkable manner in which the congregation clung to the old church, although scattered over a wide area and with churches growing up on every side. Face to face with these historical facts, we should justly consider our spiritual heritage and the obligations which it lays upon us; and by the associations and memories of this starred day in the history of our church we should gird ourselves for those spiritual achievements toward which the followers of our common Lord may never cease to strive. Near the close of Dr. Sears' ministry, after a service of forty-three years, in which he had been faithfully breaking up the fallow ground and scattering the seed of the Word, in 1876 he was permitted to see a gracious outpouring of God's Holy Spirit upon his

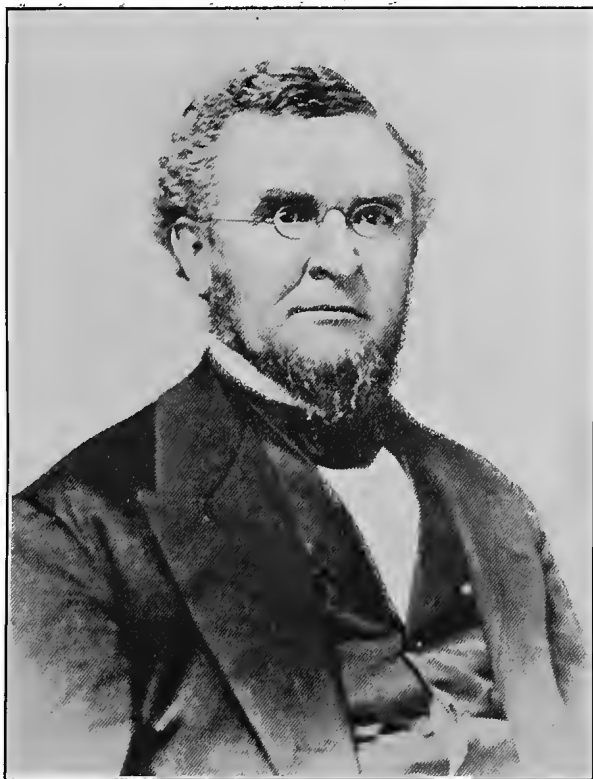
congregation and a rich harvest gathered into the garner of the Lord. A most remarkable religious revival occurred at this time in which 130 souls were gathered into his church, although he himself was laid aside at the time by illness. At one single communion service held in the month of August of that year forty-four were received on confession, twenty-one of whom were heads of families; three of whom were between seventy and eighty years of age; and nine adults were baptized. At the communion service held in the preceding April a total of eighty were received by confession and letter. Throughout the whole community there was hardly an individual who was not affected, and some who went to the services to scoff and mock remained to pray. Whole families unitedly sought Christ and united with His Church.

During the latter part of Dr. Sears' ministry, while he was pastor emeritus, the church in which our fathers had worshipped since the year of 1817 was wholly destroyed by fire on the night of January the 7th, 1879, during the week of prayer. The worshippers had hardly reached their homes from the services held in the little schoolhouse across the way when the destructive element was discovered, and they returned to see their beloved sanctuary completely destroyed. Four days thereafter, on the 11th of January, a congregational meeting was held to consider the plans of rebuilding. A building committee of five was appointed by the congregation, the same to consist of pew-holders and representatives of pews, and all heads of families who pay salary. The committee thus selected were Messrs. Garret Nevius, C. C. Beekman, Matthew Suydam, Isaac W. Pumyea, and Henry P. Cortelyou. It was also agreed that the new church should stand on the same foundation and to be of the same size as the one that burned. During the building of the new church the little schoolhouse, then standing on the opposite side of the highway near the road leading to Deans, now converted into a tenant house and moved to the western side of the present new schoolhouse, was improvised for a place of worship. At the first services held here after the burning of the church Dr. Sears preached from the suggestive text of Isaiah lxiv. 11, "Our holy and beautiful

house, where our fathers praised Thee, is burned up with fire: and all our pleasant things are laid waste." Of this sermon pleasant comments are yet being made by those who were present at that service. The preacher assured his people that the upholding arms that for so many years had not palsied, will not weary, and urged that the truth should animate their confidence in the covenanted promise, "Lo, I am with you always: I will never leave you nor forsake you."

Dr. Sears was born at Montgomery, N. Y., in 1798. He graduated from Union College, and in 1824 from New Brunswick Seminary. His first charge was in the city of Philadelphia, from whence he came to Six Mile Run in 1833, and remained until his death, on the 13th day of August, 1881—a period of forty-eight years. He was noted for his fidelity as a pastor, which was witnessed by the universal esteem in which he was held by the church and community at large. His preaching was direct, evangelistic, forceful and sound, having much of the practical and experimental, and invariably distinguished by exhaustive and clear analysis. Upon questions of public reforms, or of national or patriotic interest, he had decided convictions and was always bold in expressing them. His services at the Lord's Table and at funerals were especially memorable, and never throughout his whole ministry were any of the ordinances allowed to fall into disuse or irreverence. On week-days he continued catechizing children until infirmity compelled him to discontinue. In the Classis his theological attainments were recognized by a term of thirty years as examiner in theology. His natural talents were above the average, and all were faithfully used in the services of his Master. He had fine social qualities which made him a genial companion of all; especially did his geniality, wisdom and age make him a beloved father to the younger of his flock, for the special grace of his disposition was its unfading usefulness. His private life, like his social, was pure, simple and godly; while the religion which he professed and preached was a part of himself. He was always on the side of progress, never fearful of new enterprises, but always anxious to advocate whatever promised enlarged usefulness. To within the last few years

of his life he was eminently a young man, for in mind and heart he did not grow old, but retained freshness of thought and expression and feeling to an extent seldom seen by one so aged. Although a great sufferer during his latter years, he bore it all in uncomplaining submission to his heavenly Father's will. On the 4th day of September, 1878, he resigned. To act



REV. MARTIN L. SCHENCK

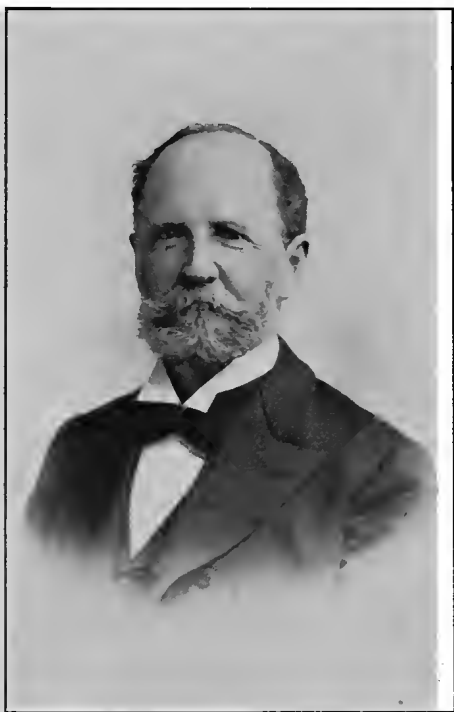
BORN AT SIX MILE RUN, 1817

(A DESCENDANT OF SIX MILE RUN REFORMED CHURCH)

upon his resignation a consistory was held September 30th, and moderated by Dr. Steele of New Brunswick. At this meeting the consistory refused to accept his resignation, but

made him pastor emeritus and gave him \$450.00 annually as long as he lived.

It was during the early part of Dr. Sears' pastorate that that memorable revival with which Rutgers College and the churches of New Brunswick and vicinity were blessed, took place, during the year of 1837. A very unique and remarkable result of that religious awakening was the conversion of



PROF. FERDINAND S. SCHENCK, D.D., LL.D.
(A DESCENDANT OF SIX MILE RUN REFORMED CHURCH)

twelve of the college students, all of whom became ministers of the Gospel. Among these twelve young men was one who was born and reared at Six Mile Run and had received his religious training in our church and under the preaching of Dr. Sears. His father was a noted physician who lived where

Samuel Addler now resides, and practiced medicine here. He had also been a member of the General Assembly of the State Legislature, of the House of Representatives, of the Congress of the United States, of the convention which framed the constitution of the State of New Jersey, had served ten years as a judge of the Court of Errors and Appeals of New Jersey, was trustee for many years of Rutgers College, and his body is now buried in the cemetery at Pleasant Plains. That young man was Martin L. Schenck, and his father was Ferdinand S. Schenck, M.D. His first settlement was at Plattekill, N. Y., and while located there a baby boy came to the parsonage who was named Ferdinand S., Jr., and who received a large portion of his early educational and religious training while living with his father at Rocky Hill, N. J. After graduating from college and the Albany Law School he was admitted to the bar as attorney-at-law in 1865. Two years later he abandoned the legal profession to enter the New Brunswick Seminary preparatory for the Gospel ministry, graduating from that institution in 1872. He spent twenty-seven years in active pastoral life, in which his social spirit and pious experience made him pre-eminently a "son of consolation," and with his exceptional ability he most acceptably filled some of the choicest pulpits of our denomination. In his expression and manner could be seen every quality of activity, decision and persevering industry. In his every movement he indicated that life admits not of procrastination or useless speculation, while his motto seemed to be "Onward and onward still further, upward and upward still higher"; everywhere the thorough man of business, the thoroughly practical man. These enviable qualities were soon recognized by the highest tribunal of our Church, by which he was called to the professorial chair of Practical Theology in our Seminary at New Brunswick, and is now known as Prof. F. S. Schenck, whom we are proud to claim as a ministerial descendant of our church, and glad to acknowledge his useful life as a part of the harvest reaped from the seed so faithfully sown by Dr. Sears.

We are now coming down to recent times, and, that we may not possibly mar the pleasantness of this event to any because

of embarrassment, we shall speak briefly of the living expastors and their work here, all of whom are present with us to-day.

For a little more than two years before the death of Dr. Sears, the Rev. William Rivers Taylor, who was called to the pastorate in 1879, had associated with him Dr. Sears as pastor



REV. WILLIAM R. TAYLOR, D.D.

1879-1884

emeritus. This in many ways must have been an advantageous experience for Dr. Taylor in being thus associated with such a godly man, and one who knew so thoroughly every individual of the entire congregation. By this there must have been

a great economy of time and labor ordinarily required for efficient service. However, there was another side to this. In a church which had for one hundred and seventy years worshipped in practically one place, in which generation had succeeded generation in the same lines of practice and observances, and now for nearly a half century tutored and conducted by the same leader—and the latter portion of that leadership in the midst of physical weakness—there was great peril, even though this church were a Puritan church, lest formalism be substituted for faith as the years add themselves to the record. Not indeed that there was danger of superstitious process creeping into the order of the church's worship and the manner of her prayer and praise; but that the old ways of doing things, however simple they may have been, would become of themselves stereotyped, so that a man does what his father did before him because it is seemly that a family practice should not be discontinued; danger of inability to discern the signs of the times; to become blind to the present-day methods in supplying the vital needs of men; of being dull and insensible to those conditions of life which call for her active ministry, and self-satisfied and sleepy in the presence of vital and insistent demands upon her utmost energies.

That no such unfortunate results happened to the ministry of Dr. Taylor is evidenced by the glowing records that remain to tell of his marked accomplishments. During his short pastorate, which was less than five years, it was his privilege to receive into the Church of Christ on confession ninety-eight souls hopefully converted, and forty-four by certificate, making a total of one hundred and forty-two accessions, or an average of nearly twenty-five per year. By reason of death and frequent removals the number of communicants naturally did not increase proportionally; but it is interesting to note that during the two centuries of the life of this church the total number of her communicants reported in any one of the two hundred years reached its high-water mark under the efficient ministry of Dr. Taylor. It was during his pastorate that occurred the sudden deaths of three of the then acting elders, namely, Peter A. and Abraham Voorhees and Thomas

Gibson. The first two mentioned met death in a railway accident that is yet fresh in the minds of many here to-day. As a testimony of the respect in which these three brethren were held we quote the following record from our church minutes: "It is with profoundest sorrow that we record the death of our late associates, Elders Peter A. Voorhees and Abraham Voorhees, who were killed at a railroad crossing near Weston, N. J., Friday, March 9th, 1883, while travelling on an important mission for the church. By the death of Peter A. Voorhees the church loses one of her strongest human supports. Having attained the age of eighty years, during fifty-six of which he has been in her membership, the present generation of officers and members found him already actively engaged upon the scene upon their first coming into service, and have never known what it was to lack the support which his Christian sagacity, courage and uprightness yielded. Throughout the entire community he was respected and beloved. He was honored by his fellow-citizens with numerous public and private trusts. He took an active interest in denominational affairs, and filled many important positions in the various boards, being probably more generally known throughout the Reformed Church than any other layman in the county. He was also prominent in the temperance and Sunday School work of the State. The same conscientious faithfulness distinguished the performance of his smallest private duties and marked that of the more public ones. His spiritual fervor and zeal for Christ's cause seemed to be without fluctuation. By the death of Abraham Voorhees the Church loses another of her best sons. Upright, wise, progressive, liberal, noble-hearted, he was a bright example of Christian manhood. His memory will always be cherished with a peculiar fondness by his friends, for the uniform brightness and gentleness of his demeanor, which smoothed away so many of the asperities of life and made him a favorite of young and old. In the removal of these two trusted Elders, in such a startling manner, and while engaged in official service, we recognize the work of the chastening hand of God laid upon us as a Church, and we earnestly call upon all the members to humble themselves be-

fore God, as we ourselves also do, to renew their covenant with Him, and to pray that this affliction may be sanctified to the whole congregation.

"We also desire to express our gratitude to God for His mercy in sparing two of the precious lives that were in jeopardy—that of our associate, Peter Cortelyou, Deacon, and John N. Bodine, a member of the Great Consistory—adding the prayer that they may speedily recover from their injuries, and that the lives which God has spared may be consecrated to His service.

"The clerk is hereby directed to enter this minute in the Book of Official Minutes of Consistory, to send a copy to each of the bereaved families, and each of the survivors of the accident, as a token of our sympathy with them, and also a copy to the *Christian Intelligencer* for publication."

"The following has been adopted by the Consistory on the death of Elder Thomas Gibson:

"To the sad record of the death of Elder Voorhees is now to be added that of Elder Thomas Gibson, which took place Friday, March 16th, 1883. His death, which at any time would have been a mournful bereavement to the Church, is doubly so now, following so quickly upon the dreadful calamity of the past week. God's hand lies heavy upon us. May he be glorified in our suffering! We bear our sincere and united testimony to the high Christian character of our late associate—to the simplicity and strength of his faith, to the purity and spirituality of his life, and to his faithfulness to every duty as a member and officer of Christ's Church. We tender our warmest sympathy to his bereaved family, and direct the clerk to transmit to them a copy of this minute, and one to the *Christian Intelligencer* for publication.

"WILLIAM R. TAYLOR, Pastor.

"C. HOAGLAND, Elder.

"FREDERICK OUTCALT, Deacon.

"H. B. SKILLMAN, Deacon.

"PETER CORTELYOU, Deacon.

"JONATHAN MAJOR, Deacon."



PARSONAGE OWNED AND OCCUPIED BY REV. JACOB C. SEARS
(NOW BY CHARLES B. GARRETSON)



THE SUPPOSED STUDY OF DR. SEARS IN HOUSE NOW OCCUPIED BY
CHARLES B. GARRETSON

It was the 24th day of May, 1879 that the consistory in the home of Dr. Sears, now the home of Charles Garretson, made out a call for Dr. Taylor, then a young man in the Seminary at New Brunswick, from which he was about to graduate. The call specified a stipulated salary, which was to be paid



THE PRESENT CHURCH WITHOUT CHAPEL
DEDICATED DECEMBER 11, 1879

quarterly, a vacation of four weeks, and a suitable parsonage to be provided when the dominie needed it. The call was ac-

cepted, and Dr. Taylor entered upon his labors on or about the first of the following June. When he came here the present church was in course of construction, and not completed until December 11th of the same year, when it was dedicated to God. Rev. T. W. Chambers, D.D., of New York City, preached the dedicatory sermon from the 84th Psalm and first verse, and the dedicatory prayer was offered by Dr. Sears. On the afternoon of the same day Dr. Taylor was ordained to the Gos-



THE PRESENT MANSE. ERECTED (ABOUT) 1884)

pel ministry, when the Rev. W. J. R. Taylor, D.D., preached the ordination sermon from 1 Timothy iv. 6. Dr. Taylor thus received his ordination at the first religious services ever held in the present church and preached the last sermon delivered in the church that burned. The whole cost of the present church (chapel excluded) was about \$12,200.00. \$7,000.00 was received in insurance for the church that had burned, which was divided among the pew-holders, and in January,

1880, the pews in the present church were sold for \$13,000.00. A small indebtedness for incidentals still remained, which was defrayed by special subscription taken February 8th of the same year.

A congregational meeting was held in the church February 19th, 1883, to consider the building of the present parsonage.

\$5,000.00 was recommended by the consistory at this meeting as the amount to be thus expended. This amount was afterward increased to \$6,000.00; but just what the parsonage finally cost the records do not say.



PRESENT PARSONAGE PROPERTY

However, before it was ready for occupancy, Dr. Taylor, on the 26th day of February, 1884, announced his acceptance of a call to the First Reformed Church of Philadelphia—the city that gave to him his birth twenty-eight years before. He left this congregation united, prosperous and regretful, who yet gladly bear testimony to their high appreciation of his pulpit ability, his untiring zeal in every good work, his sympathetic and timely ministrations to the afflicted and sorrowful. He was eminently a man whose masterly bearing, kindness and love was felt by all associated with him. He possessed a vigorous intellect, a pleasing address, and no inconsiderable amount of the fire of genius; while the whole was chastened and beautifully adorned by an ardent and consistent piety.

Fifteen months elapse before an able successor to Dr. Taylor is secured, and now for the second time in its history of one hundred and seventy-five years this church has at its head an apparent devotee of celibacy. Henry DuBois Mulford was

born in Livingston, N. Y., September 27th, 1859. Graduated from Rutgers College in 1881 and from New Brunswick Seminary in 1885. He was licensed by the Classis of Hudson and began his pastorate here in the early summer of the same year. Owing to a clerical omission there are no church records of his ordination' and installation services. Although his minis-



REV. HENRY D'B. MULFORD, D.D.
1885-1889

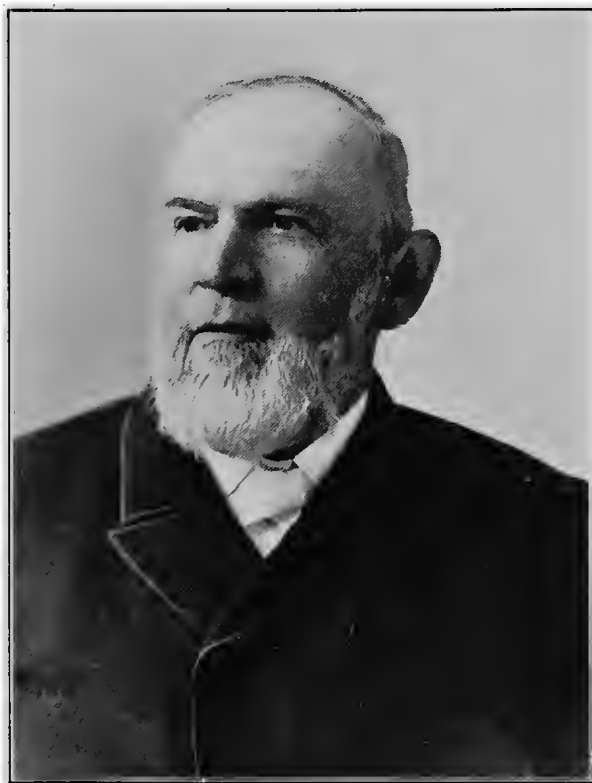
try here continued but four years, yet they were years of marked accomplishments, and his work has to the present time continued to bring forth fruits. Many of the advancements made by this church since the year of 1889 in both the material

and spiritual departments had their origin in his pastorate. Being a man of unusual missionary spirit the benevolences of our church greatly advanced and far excelled the average of former years. It was he who first officially presented to the consistory, September 13th, 1886, the needs of a chapel, which was practically consummated by his immediate successor, and which to-day so beautifully graces our church property and is regarded as an indispensable adjunct. In Dr. Mulford's pastorate thirty-six were received in the church on confession and thirty-three by letter, making a total of sixty-nine, or an average of seventeen per year. June 22d, 1889, he resigned to accept a call to the Reformed Church of Syracuse, N. Y., and has since accepted the professorial chair of English Language and Literature in Rutgers College, his Alma Mater, which position he still occupies with exemplary diligence and fidelity.

Dr. Mulford was a careful and methodical student, who prepared his sermons with a rare conscientiousness, wishing to have them approved of God rather than to be admired by his audience. In simplicity and godly sincerity he moved among his people, and exemplified every Christian grace in his habits and traits without the slightest trace of ostentatious piety. He was thoroughly familiar with the constitution and usages of the Church, and united Christian courtesy with knowledge and ability in supporting his convictions, which he was strong and fearless in expressing. Kindness was one of the first principles of his nature; it impressed every one who came in contact with him by his kindly manner, and it found expression in the artless simplicity and tenderness of his life.

On the 9th of September, 1889, a call was given to the Rev. George Mancius Smedes Blauvelt. The invitation was accepted and he was installed during the month of the following November. The installation sermon was preached by the Rev. I. A. Blauvelt, a brother of the pastor. Rev. James LeFevre, D.D. gave the charge to the pastor, and the Rev. M. H. Hutton, D.D. the charge to the people. Mr. Blauvelt is a son of a Presbyterian minister, then of Lamington, N. J. He graduated from New York University in 1850 and from Princeton Seminary in 1853, and settled in the same year at Chester,

N. J. Of his settlements in the ministry the one of greatest length was at Tappan, N. Y., the church of his ancestors, where he remained for eighteen years, and even then withdrew with much reluctance, and much to the displeasure of his people. From every church he served there was given him the like tribute of love and gratitude for the gentle and



REV. GEORGE M. S. BLAUVELT
1889—1901.

firm, cheerful and courageous service he uniformly rendered. Conscientiously diligent and ingeniously inventive of methods whereby to commend the Gospel, he had the satisfaction of nearly all the while reaping—even while he was sowing. He

had great confidence in the power of Bible truth, which with him seemed to become contagious, for many believed through his word. The simple, implicit, yet sublime faith which he reposed in Christ as his personal Savior made him both humble and strong, meek and earnest, self-distrustful, yet bold, so that strength and beauty blended in his saintly life. In his preaching he was more anxious about the manner of his sermons than the rhetorical embellishments, which so often conceal truth. In this department of his work he always sought to present "the whole counsel of God," and to bring the great truths of God's wisdom and redeeming love through Jesus Christ home to the heart, the understanding and conscience of men. In this his "trumpet gave no uncertain sound," and the message he felt honored to bring was never vague or misty, but direct and pointed, so that every one listening must feel the significance and bearing of the message as a personal concern and as impressing personal responsibility. As a pastor he was devoted and faithful, giving to his people through this medium all that a happy and hopeful spirit, a pure and lofty soul, an inquiring and scholarly mind, a Christ-loving heart and a consecrated life could give.

With the parental influence of such a life wielded in the home and permeating the lives of its inmates the world was not surprised to learn that a devoted daughter of that home had heard the great command of our Lord in the interest of the whole world, and that she heeded the call from her Master and refused the inducements to remain at home in the enjoyment of comforts and luxury that were hers at command.

Elizabeth Hedges Blauvelt, after carefully preparing herself in college and medical schools and two years of hospital training, repaired to the land of China in the year of 1905 to do medical and other work in connection with our Amoy Mission Station in that country. Having known the truth and the power of the Gospel in her own life, it became her burning and constant desire to help in bringing that power to bear upon the hearts and lives of the benighted, and thus serve as God's instrument in at least trying to illumine some little spot in a land of spiritual darkness. Thus, for three years she gave

the best of her life to missionary service; enduring the horrors of native inns, the tedious journeys on river boats or mountain climbs, and all as a willing sacrifice of "an unprofitable servant." Here health then gave way, and she was obliged to return to her native land, where she is yet seeking the recovery of strength that she might return to her chosen work. Miss



MISS ELIZABETH HEDGES BLAUVELT
MISSIONARY DESCENDANT OF SIX MILE RUN REFORMED CHURCH

Blauvelt is still a member of our church, and is known and loved by this congregation who yet speak of her as an ornament of a meek and quiet spirit, a soul of sunshine, and character built upon the even tenor of a blameless and consistent life.

In the month of March, 1901, after a little more than ten years of service here, Mr. Blauvelt announced his resignation, which was received with deep regrets, and on the 26th, of the same month the consistory passed the following resolution:

“Resolved, That this consistory desire to bear record to his faithful services among his people, and to express their appre-



REV. CLIFFORD P. CASE
1902—1907

ciation of him as a man of rich mental endowment and of tender sympathy which have rendered his ministrations to the sick and sorrowful most helpful and precious. And also, to return thanks to the great Head of the Church for the

measure with which his labors here have been blessed. Believing that God, in his wisdom, having seen fit to allow this separation, will follow with his richest blessings to both minister and people, we commit the interests of both to Him."

There were eighty-one accessions to the church during Mr. Blauvelt's ministry here, fifty-seven of whom united on confession of faith. It was during the early part of his pastorate that the present pipe organ was purchased and installed. To procure the organ and to have the recess built for its reception the following committee was appointed August the 12th, 1902: Mrs. Mary H. Hoagland, Messrs. Henry P. Cortelyou, Matthew Suydam, A. T. Thomas, George Cushman and Peter Cortelyou. The organ cost \$3,000; the recess in which it stands cost \$707.79, and incidentals \$119.15—making a total of \$3,826.94. Of this amount the Ladies' Missionary Society gave \$103.97; the Missionary Guild \$50.00, and the balance was raised by voluntary gifts.

From March, 1901 until January, 1902 the church was again pastorless. On the 11th of October, 1901 a call was given to the Rev. Clifford P. Case, who, for about one year, was the Associate pastor of the West End Collegiate Church of New York City. The call was approved by Classis and accepted by Mr. Case, who was installed January 2d, 1902. The installation sermon was delivered by the Rev. Henry E. Cobb, D.D., of New York, and the charge to the people was given by the retired pastor, Mr. Blauvelt. During the five and one-half years of Mr. Case's pastorate at least three marked accomplishments were achieved that are worthy of mention. In 1904 the services of the Rev. J. H. Eliot, D.D., an evangelist of considerable fame and ability, accompanied by a singer of exceptional talent, were secured. A series of evangelistic services were held in the church, and, as a result, the constituents of the church became awakened and brought in a closer sympathetic touch with their Master; the worldly became stirred in conscience and aroused in feeling, and, as immediate results, fourteen confessed sin and accepted Christ as their personal Savior. Others who were moved upon by these evangelistic gatherings were later brought to decision and to Christ. At the close of

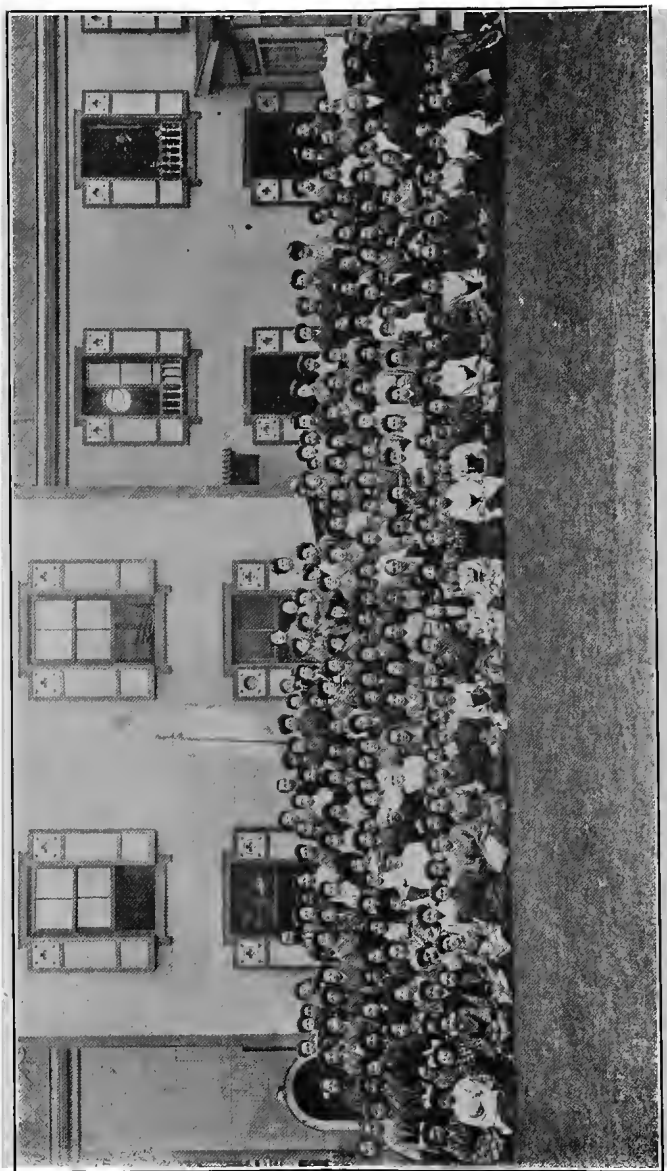
Mr. Case's pastorate here he had reported fifty received by confession and twenty-four by letter, or a total of seventy-four. The next matter of exceptional moment that followed this revival was the strengthened pulse of missionary enterprise and activities that found expression in assuming for the first time in the history of this church the support of a missionary on the foreign field at a cost of \$700.00 per annum in addition to the liberal other gifts that were being yearly made in missionary channels.



REV. EUGENE S. BOOTH, M. A.
PRINCIPAL OF FERRIS SEMINARY, YOKOHAMA, JAPAN
MISSIONARY OF SIX MILE RUN REFORMED CHURCH

The Rev. Eugene S. Booth, Principle of Ferris Seminary at Yokohama, Japan, was the missionary assigned, and who is yet being thus cared for by our church.

The third singular accomplishment was the practical consummation of the Chapel idea advanced by Dr. Mulford in 1886, which had taken more than twenty-one years to mature. On the



FACULTY AND STUDENTS OF FERRIS SEMINARY, YOKOHAMA, JAPAN

16th of February, 1907, the idea was revived from its long sleep by the consistory and a canvass was taken among the church contributors who were over eighteen years of age to learn their pleasure and willingness to assist in this needed venture. The result of the canvass showed that there were one hundred and fifty-two who were in sympathy with the movement, and twenty-three who were in opposition. A building committee was then appointed consisting of Messrs. Lawrence J. Suydam, A. V. D. Polhemus, H. B. Schureman, Irving Hoagland and John H. DeHart. The work was promptly begun, and when completed at an expense of \$5,902.20



CHAPEL OF SIX MILE RUN REFORMED CHURCH
DEDICATED JULY 4, 1908

(including furniture) the entire cost had been cheerfully paid by voluntary subscriptions, and still had \$6.90 more than were needed.

It was also during Mr. Case's ministry here that many other substantial and timely gifts were made to the Church by its own loyal constituents; so that the consistory felt it imperative, prompted by deep appreciation and common courtesy,

to acknowledge them by special resolutions, which were as follows:

"Now, Therefore be it resolved that we, the Consistory of the Reformed Church of Six Mile Run at Franklin Park, N. J., believing that we express the sentiments of each member of this our beloved church, do hereby acknowledge that we most heartily appreciate the longed for improvements which included the following: Lands with sheds thereon, improved heating facilities, carpeting of the church, linoleum for vestibule, flagging stone for walks, curbstone wall running the entire frontage on the highway, tie posts and rails, and an accurate map of the church grounds. And we do extend to Mr. and Mrs. Peter Cortelyou, Miss Mary Nevius, Mr. and Mrs. A.



CHAPEL, STUDY AND CHURCH

V. D. Polhemus, Miss Elizabeth B. Cortelyou, Mr. and Mrs. Howard B. Schureman, Mr. Garretson Hageman, the Ladies' Missionary Society, the Missionary Guild, Mr. Edwin B. Clark, and to all who aided in these benefits our sincere thanks for their generous gifts, and trust that the Lord may bless these new comforts and advantages to the spiritual upbuilding of His church."

Dated January 29th, 1906.

To the above might be added many other substantial gifts bestowed before and since the above acknowledgement was made, including a bequest of \$2,000.00 in five per cent. bonds

given to the church less than ten days ago, the interest of which is to be used exclusively for the maintenance of the preaching of the Gospel. The name of this donor, who is one of our stalwart men, is withheld by his own request. In 1888 a bequest of \$500.00 was made to the church upon the same conditions—to insure the maintenance of the Gospel in our community. These are indeed splendid expressions of true



REV. E. H. KEATOR
1908—

interest in the welfare of the dear old church and the promulgation of the Gospel to those who are to follow.

But before the chapel was entirely completed Mr. Case felt

the force of a call to the First Reformed Church of Poughkeepsie, N. Y., too strong to resist. Accordingly, August 3d, 1907, his resignation was presented and accepted. Mr. Case was born in Jersey City, October 22d, 1873. Was graduated from Rutgers College and New Brunswick Seminary. His undoubted piety, studious habits and far-reaching conscientiousness gained for him solid confidence among his people here who yet find pleasure in speaking of his most excellent qualities. His natural talent was exceptional; his acquired knowledge respectable, his disposition amiable. He was always deeply impressed with the importance of his work, and dealt faithfully with the souls of his people. In his missionary and monetary appeals, as has been shown, he was eminently successful. Calm in temperament, kind in heart, exemplary in piety, courtly in manner, and faithful in every good work and word, he preached the Gospel not only with his lips, but also beautifully with his life.

To bring the history of this church to its completion of two hundred years something with appropriate modesty should be said of the existing pastorate. The present pastor was called to this church directly after graduating from the Theological Seminary at New Brunswick in May, 1908. He was licensed by the Baptist denomination July 16th, 1887, and by our own church in 1895. But before completing his Seminary course impaired health caused him to abandon study for the time-being. During almost the whole of this interval he supplied various Reformed Churches as stated supply—including one of a former pastor of this church. He was installed as pastor of this church September 2d, 1908, the Rev. Dr. Mulford, a former pastor, preaching the sermon from 2 Cor. iv. 4. During the two years fifty-two have been received into the membership of the church on confession of their faith and twenty-six upon certificate from other churches, a total of 78, or an average of 39 per year. The total now in communion is 289. We reported to the General Synod last June as money raised for the cause of Christ during the year ending at that time \$1,781.00 for Denominational purposes, of which \$1,178.00 was contributed to our Board of Foreign

Missions. \$215.00 for other objects, and \$2,597.00 for Congregational purposes. During his short ministry the pastor has made special efforts to enlist the young men in the church services and work. There have been organized an Ushers' Union of twenty-four young men; an orchestra of sixteen, a Cornet Band of twenty-nine, and a King's League of thirty-eight. The League is to interest and train young men in reading God's Word and praying in public services, and in this it is admirably answering its purposes. The instruments for the Band and Orchestra have been paid for by friends of the church and its young men, and are the property of the church. In



FRANKLIN PARK CORNET BAND

Note.—Eleven members of Band chanced to be absent when above picture was taken.

addition to the actual completion of the chapel there have been timely and substantial improvements made to our church property, including concrete walks and wall along the entire front and West side of the church.

By the following table may be seen the condition of the life of our church back to 1817 to the present, with eight years blank because of no report on record. Statistical reports began to be made by the churches to the General Synod in 1814; which explains our inability, together with the accidental burning of our earlier consistorial records, to carry this statement to 1710. The items of which the Synodical reports have been composed have been changed from time to time; e. g. contributions for benevolences and church support began as late as 1851. The totals of the more important items have been carefully arranged and are herewith submitted.

Year.	Families.	Total in Congregation.	Received on Confession.	Received by Certificate.	Dismissed.	Died.	Total in Communion.	Infants Baptized.	Number of Sunday Schools.	Number of Scholars.	Benevolences.	Denominational Objects.	Other Objects.	Congregational.
<i>Cannon.</i>														
1817	142	840	8	2	..	1	157	36	..	...	...	...	...	...
1818	140	840	6	2	..	1	160	31	..	...	...	...	...	...
1819	142	852	15	2	..	1	155	22	..	...	...	...	...	...
1820	152	850	17	2	..	2	187	25	..	...	...	...	...	...
1821	No report recorded.	850	17	2	..	2	187	25	..	...	...	...	...	...
1822	No report recorded.	No report recorded.	No report recorded.	No report recorded.	..	9	...	56	..	...	...	...	...	...
1823	142	860	42	..	7	9	...	18	..	...	...	...	...	...
1824	142	860	3	2	2	4	186	18	..	...	...	...	...	...
1825	142	860	4	..	6	5	183	25	..	...	...	...	...	...
1826	No report recorded.	No report recorded.	No report recorded.	..	6	5	183	25	..	...	...	...	...	...
1827	No report recorded.	No report recorded.	No report recorded.	..	6	5	183	25	..	...	...	...	...	...
<i>Rameyn.</i>														
1828	No report recorded.	No report recorded.	No report recorded.	9	7	..	202	34	..	...	...	...	...	...
1829	...	...	12	6	..	..	211	32	..	...	...	...	...	...
1830	...	...	18	6	..	..	211	32	..	...	...	...	...	...
1831	...	...	27	3	..	..	...	33	..	...	...	...	...	...
1832	...	...	58	3	..	7	265	23	..	...	...	...	...	...
1833	No report recorded.	No report recorded.	58	3	..	7	265	23	..	...	...	...	...	...
<i>Sears.</i>														
1834	...	...	12	6	..	3	...	22	..	...	...	...	...	...
1835	190	1000	4	..	14	..	...	20	..	...	...	...	...	...
1836	195	1000	4	4	8	3	273	20	6	350	...	...	...	...
1837	190	1000	17	2	2	3	389	27	5	250	...	...	...	...
1838	190	1000	3	5	..	7	241	18	7	270	...	...	...	...
1839	190	1075	9	3	7	3	226	25	..	270	...	...	...	...
1840	140	1075	10	4	..	3	236	15	6	280	...	...	...	...
1841	135	1075	13	16	..	3	237	17	6	275	...	...	...	...
1842	190	1075	5	4	3	3	236	14	6	275	...	...	...	...
1843	170	975	3	3	3	4	221	15	6	275	...	...	...	...
1844	170	975	7	1	4	3	222	18	6	250	...	...	...	...
1845	170	975	4	12	5	3	228	21	6	290	...	...	...	...
1846	170	975	3	1	11	2	229	13	7	300	...	...	...	...
1847	170	975	4	1	2	3	229	16	7	290	...	...	...	...

Year.	Families.	Total in Congregation.	Received on Confession.	Received by Certificate.	Dismissed.	Died.	Total in Communion.	Infants Baptized.	Number of Sunday Schools.	Scholars.	Beneficences.	Denominational Objects.	Other Objects.	Congregational.
1848	170	975	4	6	4	3	251	20	2	285	.....	.....	.....	.....
1849	170	975	6	3	3	3	234	17	.....	280	.....	.....	.....	.....
1850	170	975	3	5	3	3	286	280	.....	280	.....	.....	.....	.....
1851	170	960	5	2	4	3	238	18	5	290	.....	.....	.....	.....
1852	166	950	4	5	8	3	237	12	6	270	348.25	.....	.....	.....
1853	166	950	0	1	5	5	238	23	.....	280	375.63	.....	.....	.....
1854	166	945	0	1	4	1	240	10	6	285	442.38	.....	.....	.....
1855	163	940	1	..	2	1	236	12	6	250	629.10	.....	.....	.....
1856	161	940	11	8	7	3	245	10	6	260	596.00	.....	.....	.....
1857	160	940	8	1	5	1	248	8	7	318	731.33	.....	.....	.....
1858	160	935	7	4	5	4	251	8	7	318	685.00	.....	.....	.....
1859	160	930	41	3	1	5	280	17	7	316	729.49	.....	.....	.....
1860	158	925	5	4	4	4	288	5	7	300	.....	.....	.....	.....
1861	158	.....	7	4	4	2	293	17	.....	295	788.00	.....	.....	.....
1862	158	.....	4	3	..	4	296	8	..	290	712.85	.....	.....	1170.8
1863	158	.....	3	1	..	5	295	15	..	370	706.10	.....	.....	1000.0
1864	158	.....	..	5	..	4	293	7	..	368	2621.40	.....	.....	1150.0
1865	158	.....	..	1	6	2	291	18	..	360	1194.77	.....	.....	1250.0
1866	158	.....	8	1	9	4	290	14	..	345	1452.74	.....	.....	1200.0
1867	158	.....	15	4	7	4	309	12	..	384	1186.28	.....	.....	1300.0
1868	156	.....	18	4	13	5	294	15	..	350	.....	.....	.....	1300.0
1869	153	.....	4	5	7	2	294	4	..	267	1661.00	.....	.....	1350.0
No report recorded.														
1870	158	.....	6	9	9	2	225	11	..	250	1311.48	.....	.....	1400.0
1871	156	.....	1	..	3	1	221	4	..	240	1326.00	.....	.....	1400.0
1872	156	.....	3	..	4	2	218	7	..	346	1450.00	.....	.....	1450.0
1873	156	.....	3	2	2	2	219	3	..	300	3700.00	.....	.....	1450.0
1874	156	.....	4	5	3	5	220	7	..	315	1185.00	.....	.....	1500.0
1875	156	.....	89	5	3	9	303	5	..	320	680.89	.....	.....	1500.0
1876	156	.....	46	5	1	10	342	7	6	310	614.81	.....	.....	1500.0
1877	155	.....	..	..	5	1	342	7	5	270	589.50	.....	.....	.....
1878	155	.....	..	..	5	3	336	3	5	270	.....	.....	.....	.....
1879	155	.....	2	..	11	7	327	7	5	280	320.00	.....	.....	.....

Years.—Continued.

Year.	Families.	Total in Congregation.	Received on Confession.	Received by Certificate.	Dismissed.	Died.	Total in Communion.	Infants Baptized.	Number of Sunday Schools.	Number of Scholars.	Benevolences.	Denominational Objects.	Other Objects.	Congregational.
Taylor.														
1880	No report recorded.													
1881	135	...	10	10	1	7	302	7	6	300	1199.16	.....	.....	2039.00
1882	145	...	25	10	6	9	310	5	6	300	1200.00	.....	.....	1800.00
1883	145	...	15	9	11	11	312	4	6	300	1246.98	.....	.....	1460.00
1884	155	...	44	8	15	6	343	7	5	300	785.92	.....	.....	1413.48
1885	155	...	4	7	5	6	344	9	5	300	1056.00	.....	.....	2213.56
Mulford.														
1886	150	...	7	9	9	8	342	8	6	300	1047.40	.....	.....	1883.98
1887	150	...	11	7	10	5	318	6	6	332	1615.28	.....	.....	3216.74
1888	155	...	2	11	9	4	302	11	6	355	1089.72	.....	.....	1710.12
1889	151	...	16	6	12	12	288	5	6	338	1422.00	.....	.....	1609.00
Blauvelt.														
1890	150	...	8	6	6	6	296	5	5	300	.....	1046.00	203.00	1684.00
1891	150	...	16	3	13	6	296	9	5	200	.....	900.00	86.00	1678.00
1892	150	...	5	..	12	4	290	10	5	200	.....	998.00	234.00	1602.00
1893	117	...	1	1	12	4	276	7	5	200	.....	1153.00	192.00	4662.00
1894	117	...	3	4	8	6	274	5	5	200	.....	963.00	103.00	2527.00
1895	117	...	13	7	8	5	281	5	5	200	.....	976.00	55.00	1490.00
1896	117	...	6	2	3	3	282	6	5	202	.....	995.00	60.00	1910.00
1897	115	...	5	1	7	4	277	3	5	200	.....	861.00	238.00	1338.00
1898	117	...	2	1	1	7	275	5	5	200	.....	867.00	112.00	1532.00
1899	120	...	5	..	7	8	265	2	5	213	.....	99.00	57.00	1500.00
1900	120	...	4	3	3	6	263	6	5	218	.....	1047.00	70.00	1400.00
1901	110	...	3	5	9	8	254	5	5	218	.....	903.00	71.00	2200.00
Case.														
1902	110	...	3	2	2	3	254	7	5	218	.....	860.00	39.53	1622.28
1903	122	...	10	10	1	2	272	2	5	243	.....	855.00	101.00	2698.00
1904	124	...	16	8	7	6	283	4	5	225	.....	988.00	54.00	2428.00
1905	119	...	17	2	14	5	223	5	5	238	.....	1067.00	58.00	2059.00
1906	118	...	4	2	8	2	222	6	5	275	.....	998.00	69.00	4927.00
1907	117	...	2	..	1	6	218	3	5	213	.....	1177.00	87.00	2092.00
Keator.														
1908	117	...	2	..	1	6	218	3	5	213	.....	177.00	87.00	2092.00
1909	145	...	47	22	3	4	289	4	5	225	.....	1337.00	206.00	7697.00
1910	139	...	5	4	4	8	286	13	5	220	.....	1781.00	215.00	2597.00

According to this statement during the one hundred and three years reported there have been 950 accessions by confession of faith. This is an average of 9 7-10 per year, which for two hundred years at the same ratio would represent 1,940 hopeful conversions. The banner year of the two hundred in this respect was 1876, the year in which that great revival spread throughout this section.

From the time that benevolences were reported to General Synod—1851—to the present, we have a recorded account of fifty-nine years in which our church gave for benevolences \$60,867.89, or an average of \$1,014.71 per year. At the same ratio for two hundred years we would have given for missions and other benevolences in round numbers \$202,942.00. The banner year of the two hundred for benevolences was reported in 1910. In view of the number of families and total number of the congregation reported in the early years comparing most favorably with the later years, the above approximation may be seen to be both reasonable and fair.

In a sense the history of the church at large may be said to be an earthly form of the biography of God. While secular Church history registers the positive commands of His administration; and the perfected system of the universe embodies the processes of His power, wisdom and beneficence, it is the exclusive providence of the church of Christ to express the deeper impulses of His heart, for it is here that He whispers the secrets of His sacred affections. The great object of the church, then, is to save men and to fit them for heaven. The Church is not a mere reformatory institution; not merely a civilizer. Its mission is not accomplished when it has planted institutions of learning, endowed colleges, opened asylums for the inebriate, the blind, the deaf, the aged and the infirm; but it exists for higher and nobler ends. Its sublimest mission is salvation from sin through the atoning blood of Christ, and it essentially fails of its mission if it does not accomplish this. In our day and in our land there is no distinction except that which is based on achievement. If this church

has a notable history it is that much has been done by its constituents. To show this we have gathered together some historical items that have shown the simple record of these two hundred years to be eloquent in the faith and virtues of the men and women who in this fellowship have offered prayer and praise and whose lives have adorned the doctrine of our Lord. From the year of our Lord 1710 this church has been blessed with godly members who, with no confidence in the flesh, have truly glorified in Christ and Him crucified, with whom they were partners in their religious worship and work, and who have given it a power at home and abroad which is at once honorable and advantageous.

It has helped to swell the missionary cohorts on the foreign field; its contributions have been scattered like the autumnal leaves over the home land and the coral islands of the distant sea. It has regularly contributed to the various Boards of our church, and the poor have not wanted in her midst. For all this we cheerfully and gladly give God the glory; but who can say that the old church has not been a large success—a living fountain whose streams have carried innumerable blessings to the sons of men? Yet we have made no positive attempt to sum up the actual amount of good accomplished. The souls that have been educated for heaven, the benefactions that have been poured into the treasures of the Lord, the influence that has gone out from this house of prayer and the power that has been here and felt are known to only God.

The existence of a single church in a community is an unspeakable blessing whose mission can be unfolded only by eternity. Never at any time has this church been untrue to its traditions. Always it has been loyal to the faith of the Reformation and to the principles of the great declaration of its fathers.

But, however glorious has been the history of the two centuries that are past, no church can safely rest upon past achievements. Our fathers loved this church and did what they could to promote its growth and prosperity. The green grass which covers their graves is not as fresh and lasting as their memories; while the seer and the yeallow leaves that are falling on

those graves to-day are not as mournful as the thoughts which fill our hearts as we recall their many virtues, now forever faded and gone.

Such a history of the past calls us to a present faithfulness in the making of history, the record of which those who are to follow will some day write and tell. At the beginning of the twentieth century is not the time to cease from work and content ourselves with a satisfied view of what has been done, for, if in the future we are to maintain the place won by our ancestors, it can only be done by that labor, that faith, that cultivation of the loftiest ideals, and that tenacity of purpose which inspired the fathers of this church. In this rounding point in our history we turn our faces toward the future with that unfaltering trust and calm belief in the wisdom and beneficence of Divinity which sustained this church in her many days of peril and sore distress. This edifice is our fourth church building. Each one has answered its purpose for its own day and peculiar duty. How quaint would that hexagonal little structure in which our early ancestors worshipped now seem to us. The changes that have come over our country since then could hardly be imagined in that day, or believed had they been predicted. Into these new conditions of the twentieth century, standing on the threshold of the third century of our church-life, let us seek Divine guidance in all our plans and efforts to advance the Kingdom of our common Lord. As we view the roll of the heroes that have gone before and dwell upon their virtues, their faith, their passions and their victories, let us believe that the rugged and splendid heroic virtues of that list of heroes will be emulated by that generation who are to-day thinking of the past. Let us hope that you who are now in the strain and stress of the best years of your life, and your children who are coming to stand beside you in your places of trust and take up those burdens which some day you will lay down, that you together will prove worthy imitators of the men and the women whose Christian virtues and heroism have so largely contributed to the achievements of our beloved church, and who, through their faith and patience, have inherited the blessed promises of God. While it is a duty to remember the

past and a special pleasure to give due honor to the fathers of our church who are to-day a part of the great cloud of witnesses that watch for our coming, it is yet a greater duty and a more delightful pleasure to be alive to the *present* necessities of the *present* church in the *present* time, earnestly endeavoring to be "steadfast, immovable, always abounding in the work of the Lord," that souls may be won to a personal, living *present* Christ.

ADDRESS.

REV. WILLIAM RIVERS TAYLOR, D.D.

(Ex-pastor.)

My Dear Friends :

I cannot believe that you want anything very formal from me in the way of an address this morning. I shall not give it to you if you do ; for here I am back among old friends whom I have hardly seen for more than twenty-six years, and I propose to enjoy myself.

I approve this custom you are establishing of holding a celebration every quarter of a century. I was here at your first one twenty-five years ago ; I am here to-day at this, and I should like to attend several more. In fact I should be glad to enter into a contract with you to attend about eight or ten of them, so that when my Angel comes for me I can say, "Why, my dear Angel, I cannot go with you now. I have a contract with those dear Franklin Park people to attend their quarter-century celebrations for the next two hundred and fifty years. You would not have me break a contract, would you ?

I wonder if any of you realize how I love to come back here. First, of all, it's coming back home. I have lived nearly twenty-three years in Rochester. There, as a married man, I first set up my home. There all my children have been born. There the real work of my life has been done. There, if God will, I expect to die and be buried, with my family around me, for I have bought a burial-place there.

But for this region I have the feeling that a man can have for but one part of all this wide earth—the part in which his boyhood was passed and his ancestors are known. I was not born here ; I was born in Philadelphia. But New Brunswick has been a home-centre and an educational centre for my family for

several generations—on both sides. From my fifth or sixth year to my twelfth year I lived there with my parents, and there I received my collegiate and professional education. There my parents, grand-parents and many other relatives are buried. This is not New Brunswick it is true; but it's not far away, and the people of the two places have always been so closely associated, that they have been practically one community. The soil of the region hereabouts is filled with the roots of the old Dutch stock from which I sprang; and that, together with the years of my own boyhood and youth which I passed here, make it home to me.

And then, this was my first pastoral charge. Everybody knows, or ought to know, that a minister has a feeling for his first church that he has for no other. It is like a woman's feeling for her first baby— or her last, I don't know which. It is like a man's feeling for his first real sweetheart—if he doesn't marry her. Everything has the freshness of morning upon it—for him—because his "day's at the morn" and his "year's at the Spring." It's morning in his body and Spring in his soul. His physical vigor is at the top notch. His uniform is new, his weapons all shine, his flag is bright. Ideal visions, dreams, are as glorifying lenses through which he sees his work. And when he goes away, and the years bear him far on, he remembers his first church as a veteran campaigner, remembers the days following his first mustering into the service, with their enthusiasm and glamor.

A third fact which makes me so glad to come back here is that you were so wonderfully kind to me. I was very young when I came— only twenty-two. But your respect for the office was such, you had such liberal hopes that I might amount to something if I only stayed long enough, and your patience in waiting for the realization of those hopes was so great, that you treated me as if I had been Dr. Cannon. Shall I ever forget the delightful reception with which you surprised me on my return from my first vacation, out on Mr. Henry Cortel-you's lawn, when a glossy bay horse, in glossy harness and drawing a glossy buggy, was driven in and I was told that the whole outfit was mine? I wonder if you know how near you

came to killing me with kindness during the turkey-supper season. Well do I remember sitting at my desk one afternoon, trying in vain to write my sermon. I had worked hard at it all morning to no purpose. After dinner (contrary to my custom, for I generally spent my afternoons calling,) I had gone at it again. But I could only now and then catch a thought and when I tried to put it down I forgot the beginning of the sentence before I reached the end. I could think of nothing. I could remember nothing. I was as scared as any man in that dopy condition could be. I thought I was losing my mind. Despairing of accomplishing anything, I threw myself on a sofa and was instantly asleep. I woke up for supper, but immediately relapsed into my somnolent condition. I slept all the evening and all the night. I woke with my so-called brain quite clear, able to produce a sermon and to see that four late turkey suppers in one week were too many for me. And how pleasant it was after a catechetical class or an afternoon of pastoral visiting, to be led off, a willing captive, to one of the many hospitable homes in the congregation, for a supper and evening of Christian fellowship. And these social kindnesses were only one form in which you expressed your loyalty and affection toward your pastor and supported him in his work. Through you the Lord caused my cup to overflow. You showed me nothing but the most undeserved kindness.

But, oh! how deeply the pleasure of these memories is tinged with sadness as I think how many are no longer here to share them with me. What changes these thirty-one years have brought I go in mind through the congregation, neighborhood by neighborhood—Three Mile Run, Six Mile Run, Pleasant Plains, Ten Mile Run, George's Road, Sand Hills. I recall each house and family as they were when I came, and there is scarcely one from which Death has not taken those who were my dear friends. And of those who make up this audience how many there are who were so young when I left, or who have settled here so recently, that I am to them only as one whose name they have heard and no more.

I seem to have talked—and have talked—a good deal about myself; but it was only to prove my right to be taken in as

one of you on this day of remembrance and rejoicing. Though coming from afar, I am one of you, not only in personal friendship and goodwill, but also in veneration and love for this old church.

What a grand old church it has been and still is. How impossible it is to estimate rightly its influence upon this community, the benefits it has conferred upon the individuals and families in its membership, and its contribution to the Kingdom of God.

The loyalty of man to their institutions of various sorts is one of the most remarkable as it is one of the most creditable traits of human nature. They are proud of their cities and states. They are ready to shout themselves hoarse at any time for their colleges. They carry heavy loads of responsibility generation after generation for hospitals and asylums and refuges for the poor and needy. They will die for their country if need be. And among God's faithful children there has always been a corresponding devotion to the Church. At a time when Jerusalem was a desolation and the surrounding country a waste—when trees and bushes and grass and vines were growing in the ruins of her temple, when the stealthy tread of wild beasts fell upon mosaic floors and the roar of the lion and the howl of the jackal echoed through the silent and empty corridors of her palaces, some unknown Jew, living amid the splendors of Babylon, could stretch out his arm to God and say, "If I forget thee, O Jerusalem, let my right hand forget her cunning."

Oh, friends! don't forget this venerable church. Don't fail to see how all that is best in the life of this community is bound up in it. Don't allow yourself the slightest indifference to its welfare and its work. Don't forsake its assemblies. Pray for it. Plan for its future. Remember it in your wills. Support its pastor, elders and deacons. Help it, protect it, defend it. Let that mind be in you which was in that unknown Jewish exile of the long ago who, looking back to his church and its seat, said "If I forget thee, O Jerusalem, let my right hand forget her cunning!"

ADDRESS.

PROF. H. D'B. MULFORD, D.D.

(Rutgers College.)

During the past summer it was my privilege to see in France the most beautiful church in the world. It was not in Paris, nor was it in any one town. I had to visit five towns to see it. And the explanation of this strange assertion is simply that, according to the best judges, one French cathedral has the finest front in the world, and another the finest spires and also the finest stained glass windows in the world, and so on through all the five churches and the proud claims of the cities which they adorn. The traveler must take the different portions and features and put them together in his mind, if he can, to make his experience and his delight complete. But, even so, the matter is one of stone and glass, and not of the living church of human souls.

Many a young minister—in good likelihood I might say nearly every young minister—finds in his first charge the most beautiful church in the world. He may not fully know at the time that he has found it; but when he has had other charges, superior or inferior to a disinterested judgment, he comes to realize that in the experiences gained and the attachments formed there is no church to dispute with the first one the first place in his heart. To the true pastor each charge is a lifelong relationship, and the first one is not only the earliest but also for that very reason the strongest of them all.

I am deeply glad to be here to-day in the most beautiful church in the world, to rejoice with you, my dear friends, upon the completion of two hundred years of church life, and to wish you all joy and efficiency to the end of Time.

But time has wrought great changes, sad changes from the human standpoint. It is an effort for some of us, ex-pas-

tors and older parishioners, to feel and to believe that this Anniversary can be what the One-hundred-seventy-fifth was, for then we had certain of our beloved with us whose places are now vacant in sanctuary and home. I would not touch this chord but for two strong considerations. First: we must not undervalue the present because our past was fuller and happier. It is only right and courageous to hold that our brother, the present pastor, finds in the present what we found in the past, and that the younger folk find a fulness of association which we cannot. Perhaps if the shade of Dr. Sears could have been present twenty-five years ago he would have felt with sadness that Six Mile Run was not what it used to be. Let us realize that the church is as big as ever; that she is doing as much as ever, and that the field for hope and endeavor has not drawn in its boundary. Secondly: a word of tribute is due to-day, perhaps especially from me as the pastor when we held our other celebration, to the memory of that great company which has passed from our sight since 1885. At any rate I am jealous of paying it myself. It is of course out of the question to mention names in this brief address, for I cannot slight the worthy majority by selecting even two or three from the scores who rise to memory and seem to be sitting in their familiar places, with us in spirit and bidding us not to sorrow for them, but to be worthy of them in fidelity to the church. It can be said in general that these men and women, the leaders in the life of this community twenty-five years ago and some of them only recently removed from us, were fine examples of the product of American Protestant Christianity. The Christian home, careful training in the doctrines of God's grace, the intimate knowledge of Holy Scripture, the right use of the Holy Day, Christ in them the Hope of Glory, made these characters strong and lovely. They loved the Lord's Kingdom and the House of his abode. They respected the holy office of the Christian ministry and showed honor and kindness to their pastor. Indeed, their kindness as I recall it deserves that wonderful expression of King David when he asked to find the kindred of Saul and Jonathan that he might show unto them "the kindness of God" (that is to say, a godlike or exceeding-

ly great kindness). In these latter days when the popular idea is that a man's life consists in abundance of possessions and in the variety and the perpetual flow of worldly pleasure, the older generation of those who found chief pleasure in the manner of life worthy of the Gospel, calls loudly for the children to honor their fathers and their mothers by walking in their good and holy steps.

When I came here from the seminary in July, 1885, the parsonage was not quite completed. It was made ready for occupancy in a few months, when not only the minister but the social life of the congregation moved into a fine mansion. I trust that many of you are glad to-day to recall with me those gathering at the parsonage when we were all young together. Other places, like the "Old Cottage" and the long-desired chapel, have in more recent years taken the place of the parsonage in this regard, and the mention of them forms a connecting link unto the congratulations which I offer you to-day, with envy and delight, upon the proper enlargement of equipment which we all behold.

Without question the greatest event of our first year together was the news that a discovery by the Rev. Samuel Streng had added seven years to our age as a church. The Consistory authorized a Committee to visit the village of Churchville, Penn., where Pastor Streng and his people were celebrating that discovery which applied equally to them and to us, and your Committee returned with the conviction that we, too, should recognize the rounding out of a century and three-quarters. And we did celebrate the event in fine and worthy style, did we not? although it was entirely new business for all of us.

Speaking of new business, that first year was full of it for me: and if time permitted I should like to indulge in comment upon many an item of the long list, now in serious, now in lighter vein: upon the first Consistory meeting, the first funeral, the first communion, the first wedding, the first turkey supper, the first catechism class, and so on. Later on in the pastorate came the spilling into a snow drift of good Dr. Jacob West as I drove him across country to the train, the narrow

escape I had one dark night from running over a drunken mule driver who lay like a log in the middle of the highway, the unique experiences of the blizzard of 1888. All sorts of incidents, all varieties of character, troop out of the past; but elderly persons need more time for unwinding their stories than this day allows. I simply wish to indicate that a residence in Six Mile Run was something more than "a good place for study," as one of my New Brunswick friends described it. I found it a very busy life. It had its trials, and, Heaven knows, I had my faults. But, in the first year and through all the four years those friendships were being formed and strengthened which have grown more precious with the flight of time and the test of absence: and I risk nothing in saying with rejoicing that secure in one another's affection we shall go on to the end of our days.

In closing, a word on the general situation. There seems to be a brighter day dawning upon "country life in America." The vast development of mining, manufacturing and mercantile pursuits since 1870 have drawn many of our best young people away from the farm. The stimulation of desire for wealth and luxury has been most marked. False and low ideals of "success" have been arrogantly preached according to the gospel of Mammon. And, at the same time the consequences of a wasteful and unprogressive agriculture have made themselves felt in the country districts to the harm of the country home and the country church. To-day, however, the tide of ideas seems turning for the better. "The pace that kills" in the mad rush of business, the lash of the slave drivers who yell for more "hustle," the ruthless battles of industrial armies where the jaded and the wounded are deserted to the devil who is welcome to the hindermost and who is likely to get the foremost later on, the wiles of corrupt and painted folly who spreads the lure of costly and lavish enjoyment over the pitfalls for the soul: these are not quite so much in favor as they were a decade ago. The need for a simpler and saner life in the open air is being felt. The need for more producers and fewer middlemen is equally pronounced. The sober sense of many is inquiring why the land has been so abused and the life

of the farmer so despised, when aforetime the independence and the true worth of the country citizen were plain and undisputed. The new science of farming has won its verdict with many a young man and some old ones. Prostrate farm values are beginning to raise their heads, answering the call of the millions in nearby cities for more food, and themselves inviting unto a prosperous, a sensible, a domestic life. And in such a day the country church, which has suffered much from the desertion of the children as well as from the deaths of the fathers, may thank God, and take courage, and lift up her eyes upon the harvests of her spiritual fields, and resolve that as she has been a mighty and blessed power in the past, so she will continue to be in America and for the Kingdom of Christ on earth.

ADDRESS.

REV. G. M. S. BLAUVELT.

(Ex-pastor.)

Two hundred years ago a light was kindled in this part of God's earth. It burned but dimly for the first decade. But in the year 1720 that great apostle of the old evangelism, Theodore Jacobus Frelinghuysen came, sent by his Master, and snuffed the candle and the light shone brightly. He preached the need of the work of the Holy Spirit in the work of regeneration. He successfully combated the idea that baptism and enrollment of name in the church furnished a through ticket on a sleeping car to the Kingdom of Heaven. Through him the Master awakened His Church throughout this region and in the whole denomination. Nor did his influence stop here. Through his friend and neighbor William Tennent and his brother Gilbert, it was felt in the then infant Presbyterian Church; and these men with Jonathan Edwards of New England, aided later by the great preacher, Whitefield, were used by the Holy Spirit in dispelling the mists which obscured the light, and it has from that time till now shone clearly,

making the pathway plain to every one who would walk in the way which leads to the Kingdom.

Called to be a faraway successor of this great man in the year 1889, it was a pleasant thought to me that I was to stand in the place of the great Frelinghuysen, a name held in highest honor by me from my early boyhood, when with flag in hand, I had shouted in chorus with many others: "Rah! Rah! the nation is risin' for Harry Clay and Frelinghuysen! and through my college years in the University of New York when the Hon. Theodore Frelinghuysen as Chancellor of the Institution gave to me and others his loving and fatherly care.

But that light was not to be extinguished. Upon the paths of Oh! how many has it shone, revealing the dangers on the road, saving how many from sinful courses, shining in dark days of trouble and suffering, lightening burdens which were hard to be borne.

And in the "Valley of the Shadow" how it has dispelled the gloom! Changing the "Leap into the dark" into sunrise of a glorious morning. It is the one thing which meets the needs of man, and the only thing which satisfies.

It has been a joy to me through the long years of my ministry to have this Gospel to preach. What miracles have I seen wrought. Miracles of grace! greater than the healing of lepers! a new life in the soul! the dead in trespasses and sin, given life from the dead, and living for Christ and for heaven. I could tell many a story of such miracles.

It is also a joy to me to be able to say that during these long years of ministry I have never known the grace of God to fail in the dying hour.

The dread of death is an instinct put within us by the Creator that we might use all lawful means to preserve our lives, but His promise is ever kept, and dying grace has always been granted.

When speech had ceased, and the last breaths, I have seen the eyes open, with a wonderful brightness, a beautiful welcoming smile brighten the face, and sometimes the finger pointed up as the light of the glorious welcome shone down on the soul going home.

How can I be other than established in the faith of my Father and in the faith of my mother and in the faith which has borne such excellent fruit in so many I have known.

Oh, friends, cherish the light which has come to you through the generations, and which shineth ever above, and listen not to the vain imaginings of those who would be thought too wise to be instructed by the light which has shone from ancient times. The faith of my mother is good enough for me.

With most pleasant memories of association with you from A. D. 1889 to 1901, and fond hope of meeting you all in the bye and bye, when imperfect memories will be restored, and face and names will all be clear.—I give you my greeting—Farewell till we meet to part no more.

ADDRESS.

REV. CLIFFORD P. CASE.

(Ex-pastor.)

Allow me to express to you, Sir (addressing Mr. Keator), as the present pastor of this church, and through you, to the congregation, my personal felicitations upon this happy occasion. Allow me also to convey the good wishes of the senior church of Dutchess County (the First Church of Poughkeepsie), who, by the way, will celebrate her 200th anniversary in six years. May I also bear to this venerable church "on the Raritan" the congratulations of the Reformed fellowship scattered along the Hudson. Not to mention that section at this time would be an unfortunate omission, for the early Dutchmen of the Hudson Valley had many uniting bonds with the early Dutchmen of the Raritan and Millstone Valleys, and the churches of the one, through interchange of pastors and through both the dissensions and affiliations of their ecclesiastical life, had many points of contact.

Personally, I may say that deep feelings and precious memories are awakened as I mount this platform, the first time I

have had the privilege of standing here since I left it as pastor now over three years ago. The first impression naturally is that of change and the absence of these who, once prominent in the church and community, have entered the great Church Invisible; but invisible only, let us remember, to the eye of the flesh. To the eye of faith they are now a part of the Church triumphant, and more real even than this present earthly church.

There sweep over me, too, the memories of the happy experiences in this my first pastorate. The first sermons, funerals and baptisms are epoch-makers in the minister's life. Then, too, you helped me bring my bride to that parsonage yonder. There, too, were born the two babes that have come back to-day to this celebration. In both bride and babes, I believe I have a claim upon that parsonage not duplicated by any other pastor, before or since.

One other first experience is connected with this platform; none other than my first preaching to a large congregation.

It occurred in July, 1898, three and a half years before I was called to be your pastor. It was during the vacation after my first seminary year. Mr. Blauvelt became ill and Dr. Ten Eyck was deputed to find a preacher. He ransacked New Brunswick without success, but finally learned that a lone student was up on Seminary Hill. The outcome was that I was driven out here that summer Sunday morning. Mr. Blauvelt was improved by that time sufficiently to come to the service, and I shall never forget entering those doors and marching up the aisle by his side. He was no smaller then than now, and it seemed to me that with every step up that endless aisle I shrunk to smaller and smaller dimensions. One of the unfortunate forms that nervousness took me with was the feeling that during prayer that my hands were swelling to enormous size, and as I led in the long prayer that day my hands seemed to expand sufficiently to fill the entire organ loft. And then came the sermon. To face that large summer congregation was a serious ordeal, but to preach in the presence of a *minister* came near to proving the one straw too much. Perhaps no one else remembers that occasion, but I can assure you that I shall never forget it.

But enough of reminiscences, personal and otherwise.

Our joy to-day is not only that of memory. We have not come back to a decadent church. Our congratulations are heightened and the more fervent because their object has still the zest of life. Our good wishes are the heartier because this grand old country church has an anticipation and promise for the coming years. The community *has* changed, old families have disappeared, we do miss beloved faces. But new faces appear; both church and community are still strong. This is to-day one of the most promising country churches of which I know, and my acquaintance is not only with New Jersey, but also with portions of New York and New England. Let me appeal to you to use your strength for improving your great opportunities.

Two factors are required for the well-being and success of the country church of this time. The first is the material condition, the economic possibilities of the farm. In that respect the country church may look hopefully into the future. It is evident that farm values are decidedly on the up-grade. You of this community are obtaining better prices for your products to-day than when I was with you, and the prospect is that this condition will continue. With improved prices and improved methods the farmers' sons of to-day are looking with increasing respect upon the honorable avocation of their fathers. Thus the first lure of the city has lost its charm.

But this by itself is not enough to keep the boys upon the farm. Money values are never the sole requisite. A truly happy life must have a wider outlook and a broader foundation. The social life of the country must be conserved and improved. "Good times" in the higher sense include friendship, sociability, education and culture along the broadest lines. And here the country church has great opportunities. While never losing sight of her primary spiritual mission, let her not disregard any proper means for becoming the center of life for the youth of the community. I congratulate you in that your pastor and many of the congregation recognize this fact. As we entered those doors we were greeted by a company of young men in uniform, an association formed under the aus-

pices of this church. That speaks much and loudly of the future. Now let all join in the hearty support of everything that shall be of interest and attraction to the young men and women. The great spiritual verities will never be neglected because of this; rather they will appeal with new and peculiar force.

By way of conclusion let me reveal a secret. Of all who have travelled on this pilgrimage there are four persons who have come with especial feelings of satisfaction and delight. I refer to the quartet of former pastors of whom I am the junior member. Primarily we came to add our congratulations and good wishes. Essentially of course our rejoicing, both in its source and final object is in the loving favor of our God, Who has so signally blessed this church throughout its whole course and not the least during the more recent of its many years. But these four gentlemen have the privilege of feeling a personal satisfaction and pride which is the prerogative of all "former pastors" on such occasions. No matter how much or how little each actually accomplished, for us mere statistics in this connection are no longer in order, we now see only the present splendid results, and each of us will go back convinced that *he* had a very, *very* considerable part in the accomplishment. Surely you who compose the congregation will indulge this harmless psychological phenomenon, for the happy feature of it is that our assumptions do not deprive one another of the same joy or of denying the present pastor of the like bliss.

No, it will do no harm, for we realize that this is no time to "glory in men." For whether Paul or Apollos or Cephas—all are yours and ye are Christ's." We are still and always will remain your servants for Christ's sake.

ADDRESS.

REV. P. T. POCKMAN, D.D.

(Pastor First Reformed Church of New Brunswick, N. J.)

Dear Brother Keator and Christian Friends:

The First Church of New Brunswick congratulates you warmly upon this historic date. In this, pastor, consistory and people heartily unite. We were so like sisters 200 years ago that we have not forgotten that bond of union. How fortunate we were to be fed for over 60 years by the paternal hands of such men as our first two pastors were! I do not know whether I can appreciate such an occasion as this or not. Somehow it does not trouble me to believe that Columbus discovered America and that Caesar crossed the Rubicon, but to be involved in a celebration right here at home, on the very spot where these things you related occurred, rather staggers me. Perhaps I lack the historic spirit, or the historic sense that balances things. It is hard to realize that these men *unconsciously* made the history we are celebrating as so important; and I wonder whether *we* are doing anything that shall excite the admiration of others 200 years hence. Some things might be said about Frelinghuysen and Leydt that were not mentioned this forenoon. Not only did Dominie Frelinghuysen's sons all enter the ministry and his daughters marry ministers, but he used to receive young men into his family and train them to become ministers,—and some of the remote products of his ministry might be found in such men as T. DeWitt Talmage, for he was born and bred and educated within the region that comprised this good man's parish, and became in due time one of the most famous preachers in the world, reaching an audience, through pulpit and press, of 20 millions of people weekly.

Of Dominie Leydt it should be remembered in addition to what was mentioned that he secured the Royal Charter for the five churches from King George II., on June 7, 1753, and that he was honored by our denomination as President of General Synod in 1778, which met at New Paltz, N. Y. He must have been a splendid organizer and promoter, for while he was securing your second church building, erected in 1766, he was also securing our second building, completed in 1767. And in the meantime he was aiding in the establishment of Queen's College. He was one who was opposed to the project of having a Dutch Professorship in King's College.

The character and life of these two men were in marked contrast to those of the man, Paulus Van Vleck, who is credited with having organized this church 200 years ago to-day. It is recorded of Van Vleck that he was irregularly ordained, that he had united with the Presbytery of Philadelphia on September 20, 1710, and then organized this church on November 15, 1710. One might surmise that he intended to shepherd these Dutchmen carefully and lead them into the Presbyterian fold. He was busy and active,—for in three years he organized three churches, supplied ten stations, married fifteen couples, received eighty-three members into the Church, and baptized ninety-three children. And yet he was not a man of unblemished character and unsullied reputation. How strange it is that the good seed of the Kingdom should have been sown by such hands.

History crystalizes about men. "The true subject of history is man in his political capacity, as a member of an organized society, governed by law." Buildings and coins and weapons and manuscripts furnish material, but man is the real subject. And we are told that "the object of history is to watch the workings of human nature in all its shapes." Arnold says that "History is the biography of a society," and Freeman that "History is past politics." Perhaps the best suggestion is that "History is the essence of innumerable biographies." Surely the review of to-day clusters around the men who were the religious leaders of your ancestors.

Great events arise from great causes, and there is a philoso-

phy of great movements. We may not dwell upon these now, but there are one or two moral lessons to be drawn from history. One is that "it is a voice forever sounding across the centuries the laws of right and wrong." That "justice and truth alone endure and live. Doomsday comes at last." Another is, that "we should draw no horoscope." Froude says, "Expect little; for what we expect will not come to pass."

The tone of the addresses this morning was reminiscent, quiescent, emotional. That of the afternoon should be inspirational. We come to bid you a glad, successful future. The spirit that wrought in our fathers still prevails and there are no conditions of life for which the truth is not well suited.

I can appreciate brother Case's feeling of fear upon entering this pulpit, and brother Taylor's feeling that all thought had been paralyzed under fulsome turkey dinners, for I have had like experiences; and I can understand somewhat the strong appeal of this pulpit and this field to a young man to become their pastor, for I was once invited by your good Elder, Mr. Stephen Garretson, to put myself before you as a candidate for your vacant pulpit, previous to the coming of Professor Mulford. From this I shrank, only to be caught two years later by your sister church in New Brunswick, where for nearly twenty-four years the great Head of the Church has laid out constant work for me.

Some of us listened to a paper recently on the subject, "A Keyman of the Ninth Century," in which a life and career were rescued from oblivion through the discovery of one hundred and thirty letters this man had written, wherein it was revealed that he must have been a man of deep culture and wide influence in educational circles and in the homes of royal families. You have helped by this celebration to preserve the lives of Frelinghuysen and Leydt from being obscured or lost in local history. If they were living now, I wonder how these men of God would stand the strain and meet the demands of this whirlpool age! If they felt they lived in the Golden Age, when they wrought in this "garden of the Lord" two hundred years ago, I wonder how they would perform in this age of iron and steel and oil and natural gas and wind:—a time when

all these agencies are used to satisfy the ambition and passion of man! They might feel uncomfortable and be more or less confused by the turmoil and excitement for a while, but I am confident they would soon fit into the conditions that prevail and live and do good quite as well as of yore. They were men of that spirit. Men of principle, men of power; whose success depended not on their surroundings but upon their convictions, their knowledge of the will of God, and their faith in Jesus Christ. We do well to emulate their example in our present-day efforts.

“I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the
suns.”

In closing, let me cordially invite you all to the 200th anniversary of the First Reformed Church of New Brunswick, N. J., which will be due in a little over six years—or upon the 12th of April, 1917—and will be celebrated doubtless with the same interest and devotion that have marked this happy occasion.

ADDRESS.

REV. B. V. D. WYCKOFF.

(Pastor Reformed Church of Readington, N. J.)

Brother Keator and Friends of this Church:

This is a festive day for old Franklin Park, and I am glad indeed to be present here, and to present the congratulations of your younger sister at Readington. Three ties bind me to you, and draw me to-day to this celebration.

1st. *The tie of a common ancestry.*

These fields, this church, this pleasant life, are all yours, but they are not yours alone; they belong to me also. I was born amid them, inherited them from my fathers as you did, and imbibed their spirit with my very earliest breath. My great-great-great-grandfather purchased lands in this vicinity, only four miles from here, in the year 1700. Ten years later his son

erected a house on the section of that estate which has been occupied by his descendants from that day to this in regular succession.

He probably worshipped with this congregation, as did his descendants for over a century, until the organization of the church at Middlebush. In fact, so attached was my grandfather, Simon Wyckoff, to this church, that when the plan was proposed to start a new church at Middlebush, he at first refused to join in it, preferring to keep up his pleasant relations with the mother church. Later, however, he changed his mind and cast in his lot with his neighbors at Middlebush, and from that time to the present the family has always belonged there. We have never lost our interest in the old church here, though, as our constant mingling with you on such occasions as this testifies.

2nd. *We are bound to you by many close personal ties.*

There is much of a personal nature that comes to my mind to-day. I had many relatives here in my boyhood days. There was dear uncle Simon Wyckoff, who was the uncle of everybody who knew him, as well as of his direct friends in the flesh. He lived at Pleasant Plains, and his bountiful home was a place of delight for all visitors. Not far from there lived another uncle, Peter A. Voorhees, "Sheriff Voorhees" as he was universally called. Then right here in the village lived my uncle Abram Stryker, almost under the very shadow of the church. At his home I frequently visited in my early days. Add to all this the fact that my early school associations were with not a few of the families of this church—the Voorheeses and the Van Liews, and possibly others still—and you can readily appreciate the gladness that I cannot help taking in this anniversary celebration. As a young preacher some of my earliest work was done in the schoolhouse at Pleasant Plains, and later in the pulpit of the church itself.

3rd. *We are connected with you in an ecclesiastical way.*

This is the chief tie that we would press upon your attention to-day. We are sister churches in Christ Jesus our Lord. You are two hundred years old. We are one hundred and ninety-three, or possibly one hundred and ninety-five. We were

united originally under the pastoral care of that veritable man of God, the first Frelinghuysen. His remains lie here, and to that sacred spot we delight to make our pilgrimage. Then there is one thing for which we owe you a very great debt. You gave us our first clerk, who kept the early records of baptisms, etc. This man was Elbert Stoothof, the ancestor of the Stoothoff family of this vicinity. He wrote an unusually large, clear and legible hand, which is still almost as easily read as type. That writing has been praised by many who have seen it, particularly by Mr. Theodore M. Banta, the Treasurer of the Holland Society of New York City, who made a copy of it a few years ago for that society. On returning it he said to me: I have examined many church records, of many denominations, but I never before saw one so accurately and nicely kept." Thus in those early days we were very intimately associated. Of later years we have had less to do with each other, yet we have not altogether drifted apart. Other congregations have arisen between our widely separated fields and we have had less occasion to mingle in our work than once we had. Still the old relationship holds, and we are glad to know that you recognize it on this gladsome day. Allow me again to congratulate you on this your anniversary day, and to express the hope, on behalf of your sister from the hills of Hunterdon, that you may go on to yet greater and better things than you have already achieved.

ADDRESS.

REV FLORIS FERWERDA.

(Pastor Reformed Church of Millstone, N. J.)

Brother Keator and Friends of the Franklin Park Reformed Church:

The Consistory of the Reformed Church at Millstone decided at its last meeting that the pastor together with the elders of our church should be represented here to-day, and through their pastor extend to you our most hearty congratulation on this festive occasion. You are to be sincerely congratulated in having attained to the consummation of your desires in this day of your church history, and this service for which you have so faithfully prepared. Since the beginning of our church life there has always existed the closest bond of fellowship between you and ourselves.

We were established upon the liberal foundation of your first pastor, Rev. Theodore Jacobus Frelinghuysen, and his consecrated service left its impress upon our people, so that no dissension arose among us. Your second and third pastors were likewise our pastors. It was during the ministry of Dominie Leydt, in the year of 1766, when your first church was built, that our organization had its beginning. In certain respects we are just as old as you are, (though we do not boast of being two hundred years old to-day), inasmuch as in the year 1790 both the congregations of Franklin Park and Millstone decided to repudiate their charters, and were re-organized under the charters granted by the newly established government and the State of New Jersey. So that, while ecclesiastically you are somewhat older than ourselves, legally we are of the same age. Much was said this morning concerning the cry, "Back to the farm." It seems to me better to advise our young men and women to remain on the farm. Throughout this

beautiful Raritan valley with its lovely farms God has entrusted the Reformed Church with a noble heritage, and has laid upon you the responsibility of perpetuating its church life in this community. If these farms shall pass into the hands of foreigners, who do not care whether your church is one or one hundred years old, an inevitable spiritual disintegration will take place and the strength of our churches will pass away.

Some of our farms will soon be vacated. I have noticed what an excellent band of young men you have here; we believe that we have a noble counterpart, and with their consent, we are willing to make a fair exchange. Franklin Park, is to be highly commended for the sympathy which it has ever shown toward the ministers that served them. It is quite remarkable how many of its ministers have been here engaged as their first charge. Here they began their ministry, only to be sent forth from you unto other fields of large usefulness in the kingdom.

Two hundred years of prayer, and sermonic preparation, and the preaching of the Word, which God's ministers realized would be of no avail except it were blessed to the hearts through the power of the Spirit; two hundred years of sympathy of the pastors toward their people, and the people toward their pastors, what a noble history is yours! May such continue to be your history, so that successive celebrations shall find us a part, but the entire gallery of your church filled with the portraits of the nobility of God, who have faithfully labored among you for the extension of Christ's kingdom. As a final greeting, containing our desires for you we bring to you the Word of God. They are the words of the Apostle Paul to the church at Ephesus; "that he would grant you, according to the riches of his glory that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." (Eph. iii. 16-19.)

ADDRESS.

REV. WILLIAM L. SAHLER.

(Pastor Reformed Church, Harlingen, N. J.)

As an under-shepherd of Christ, whom the Master has placed over one of the daughter churches, I bring to you, my fellow Christians, the congratulations of your fellow saints at Harlingen. Since we are bound together by the greatest, the most precious and sacred bond—love in Christ—we rejoice with you.

We congratulate you, not because we have descended from the same racial stock, the Dutch; for that would be a sign of narrowness and race prejudice: we congratulate you, not because you are 200 years old; because some churches of that age are decadent: but we congratulate you, because, by the mercies of God, the year in which you celebrate your two hundredth anniversary is the best in your history.

This is shown by a review of your gifts for others which you have more than doubled in the last seven years. Of those years, this is the best. The only country church in the Eastern part of our denomination that excels yours in this respect, is a memorial one in which a millionairess worships. Your increasing gifts tell us that you have met the true test of Christianity, which is not what we contribute to our own convenience and comfort in our worship, but what we give to send the knowledge of God to others.

Through our brother, your pastor, I have learned that you have reached the 19th century standard for the Christian Church—you have an associate pastor of this church in Japan, the neediest missionary field on the globe. My fellow Christians this is a year of testing for this church. It will be exceedingly un-Christian for you to say, "We are older and more generous than many others;" for the Master said, "When ye shall have done all those things that are commanded you, say;

We are unprofitable servants: we Have done that which was our duty to do." If you have attained the 19th century standard for the Christian Church, remember we are living in the 20th. If you have been generous remember that past gifts will not answer for the future. Because you are a part of the Reformed Church in America, whose besetting sin is to glory in the past, when it ought to seek a solution of the present problems, I bring you a text for the coming century, the words of the apostle to the nations. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Joseph Cook, an American world-traveler, said, "The nineteenth century has made the world one neighborhood, and the twentieth century should make it one brotherhood." Our Matchless Master said, "All ye are brethern." Because all Christians are brethern in Christ, and all men, Christians and non-Christians, are brethern by reason of the teaching of Christ, it is the business of this century to make this world a brotherhood. In this program of Christ, we have two important parts, the evangelization of the millions in Asia for whom we are responsible, and the sacrifice of our prejudice and pride for the sake of Christian unity.

Only recently has the fact become known, that during the last half century, while the Reformed Church in America has been boasting about her ancestry and history, she has neglected the neediest missionary field on the globe, the island of Kiushiu, Japan. While the women of that island have sunken to the depths of unspeakable immorality, we have talked about our ancestry, and left our missionaries there to struggle almost alone. We have been too busy boasting to hear the shrieks of the souls of our Yellow Sisters. Perhaps I am an enthusiast, but I can hear their cries.

"A cry, as of pain,
Again and again,
Is borne o'er the deserts and wide-spreading main;
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing;

It comes unto me ;
It comes unto thee ;
Oh what—oh what shall the answer be?"

Our answer must be gifts of our wealth and children to lift those benighted sisters into the abundant life of Christ.

The second part in the program of Christ is the sacrifice of our denominational pride and prejudice for the sake of Christian unity. In the longest recorded prayer of Christ, we find these words, "Neither pray I for these alone, but for them also that shall believe on Me through the word: that they all may be one ; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me." This prayer of Christ must be answered by the sacrifice of our denominational existence. We must look into the face of our fellow Christians, and say, "We are all Americans—we are more, 'brothers in Christ.'" The Master prayed that we might be one. For His sake let us unite.

This we will do, not because we love the Reformed Church less, but because we love Christ more. To enable us to perform these two parts I pray that the Holy Spirit will give us all the consecration, breathed in these words:

"I ask no heaven till earth be Thine,
No glory-crown while work of mine
Remaineth here.
Till earth shall shine among the stars—
Her sins wiped out,
Her captives free,
Her voice a music unto Thee,
For crown more work give Thou to me!
Lord, here am I."

ADDRESS.

REV. EDWARD T. CORWIN, D.D.

(Former pastor of Millstone, N. J.)

Brother Keator and Friends at Six Mile Run:

A church in America which has reached its two hundredth anniversary deserves very special congratulations from other churches as well as from all friends of religion. Not many churches in our young country can point to such an age, and very few have reached a greater age. Only ten of our Reformed Churches have attained the age of two hundred and fifty years, and these have generally celebrated the event with proper ceremonies. The Collegiate Church of New York celebrated her Quarter-Millennial in 1878—already a generation ago; and the following churches have been able to follow her example: Albany, in 1902; Flatbush, Flatlands, Bushwyck and Gravesend, conjointly, in 1904; Kingston, N. Y. in 1909; and during this year, 1910, the churches of Brooklyn, Bergen and Harlem have had the opportunity of doing the same.

There are twenty-four other churches in the States of New York and New Jersey which are between two-hundred and fifty and two hundred years old, and some of these have, in the last few decades celebrated their Bi-Centennials; notably, Schenectady in 1880; Tappan, 1894; Tarrytown, 1897; the Monmouth County Churches, 1899; and perhaps two or three others, but their records have not been published. And during the present year, in the month of June, the Church of Ponds celebrated her bi-centennial, the record of which has already been published; and now in this month of November occurs that of Franklin Park.

It seemed as if all churches should seize such opportunities as centennials afford, to gather up the main facts of their histories, to consider the story of their origin and development,

and what they have actually accomplished, in order the better to appreciate their present duties. But strange to say, until very recent times, churches seldom or never took advantage of centennial occasions to review their histories. The propriety and duty of utilizing such anniversaries for such purposes seem never to have occurred to the Fathers. There were, indeed, occasional Historical Discourses at the rebuilding or repairing of churches, or at the twenty-fifth or fiftieth anniversary of a pastor's settlement; but there were, apparently, no celebrations at centennial epochs of churches until within the last half century.

We have been speaking especially of churches. There were a few celebrations on centennial occasions of great historical events, such as the Tri-Centennial of the Reformation in 1817; the Semi-Centennial of the National Constitution in 1837, when John Quincy Adams gave an oration in the Cedar Street Dutch Church two hours long; the Semi-Centennial of the American Board in 1860; the centenary of the Heidelberg Catechism in 1863; the Semi-Centennial of the American Bible Society in 1866, and some other such anniversaries. And then came our great National Centennial in 1876, an event which can never be forgotten by those who participated in it. And that event gave a new impetus to celebrations on centennial occasions. Since then there have been scores of centennial celebrations by churches and institutions; and this church of Franklin Park is now to be congratulated on this occasion of her Bi-Centennial.

This church has had a noble history, with a line of eleven faithful pastors and a roll of nearly two thousand members. Her location was fortunate—within the bounds of what was long known as the Garden of the Dutch Church, where the Sabbath was honored, and where it was disgraceful to neglect the house of God. The high moral tone of this region was largely owing to the labors of the first Frelinghuysen. It has been my privilege to know seven of your eleven pastors. Even the first four, I almost think I knew from general acquaintance with their history. Your fifth pastor, Rev. James Romeyn, was living in Carroll Place, New Brunswick, in my

student days, and I often met him. He was disabled then, but very friendly, and he often invited students to his house to sup with him, and we gladly listened to his profitable conversation. His face and form and style of conversation are all yet vividly before me. In his preaching he was noted for the beauty of his language, the accuracy of his reasoning, and the wonderful rapidity of his speech. Yet he read his sermons from notes written infinitesimally small, and in a chirography which few could decipher. His sermons were so remarkable that, after his death, his friends expressed the desire that a volume of them should be published. An attempt was made to decipher some of them, but the task was found to be so difficult that the undertaking was abandoned. When in Holland looking up the facts about our early ministers, I was amused at finding a reference to the penmanship of his ancestor, Rev. Thomas Romeyn, who settled at Jamaica in 1753. His first letter to the Classis of Amsterdam after his settlement is thus referred to: A letter was received from Rev. Thomas Romeyn of Jamaica, but it is *ontleesbaar*—unreadable.

Dr. Sears also I knew very well from my student days. He was a member of the Board of Superintendents when I was received in the Seminary. I heard him make a prayer on that occasion and I have always remembered the peculiar emphasis with which he referred to Christ as the "Great Head of the Church." I was frequently at his house, and finally had the sad duty of presiding at his funeral, when his young colleague, the Rev. W. R. Taylor and Dr. See made addresses.

Some of you will remember our Millstone Centennial in 1866, at which not a few members of the Six Mile Run Church were present. Whether that was the very first of church centennials, I cannot positively say; but among all the historical discourses connected with our churches which have passed through my hands—and very few have escaped my examination—I do not now recall any that were called "Centennials" preceding that of Millstone in 1866. The crowds on that occasion were like the vast assembly which you have here to-day. In the afternoon, among other speakers, we had the Honorable A. O. Zabriske, the son of a former pastor, and

then the Chancellor of New Jersey ; and the Honorable Frederic T. Frelinghuysen, subsequently the Secretary of State under President Arthur.

Centennials and Bi-Centennials of churches are worthy of celebration not only because of their local interest, but especially because each congregation is a unit in that greater body—the Church Universal. The weekly Sabbaths of the ancient Church multiplied themselves every seventh year into the Sabbatical Year, a year of rest and freedom for the land. And seven of these Sabbatical Years multiplied themselves every half century into Israel's years of Jubilee, when all debts were to be canceled and all slaves set free. These were to be years of special praise and thankfulness. And so shall all these various anniversaries of the Church of Christ, of individual congregations, of societies and institutions and denominations, at length multiply themselves into the great Millennial Jubilee, when the Church shall have fulfilled her preliminary mission—the evangelization of the entire world. Then will the real miracle of Christianity, the miracle of the ages, have been accomplished, and the call be made for the Jubilee of a regenerated race. Then shall the “Mystery of God” be finished, and by the Redeemed Church shall be made known to principalities and powers in heavenly places the manifold wisdom of God.

ADDRESS.

PROF. FERDINAND S. SCHENCK, D.D., LL.D.

(New Brunswick Theological Seminary.)

It is easy to see why the others make addresses this afternoon. The one who has just spoken, Dr. Corwin, is the excellent historian of our whole Dutch denomination, and no Church celebration would be complete without an address by him. The one who follows me, State Senator Frelinghuysen, is the distinguished descendant of your revered first pastor, and surely

he should address you. All the other speakers represent either churches or educational institutions closely related to your church, and you desire to hear them. But I fancy you have great difficulty in finding a reason for my address.

I do not represent any body. I stand only in my own shoes, but I am a grand-son of your church, and as such I bring you my congratulations for your glorious past and my best wishes for a still more glorious future.

As is natural to one who visits the old homestead I indulge in reminiscences this afternoon, and what I shall say may impress upon you the wide and varied influences of a single church. I am thinking of one particular family, it was not a peculiar family, the only one of its kind. Many of you are thinking of just such other families your church has cultured by its preaching, its prayers and its educational agencies in Sunday School and catechetical classes.

My grandfather, Ferdinand S. Schenck, was a physician whose practice sixty years ago extended over all this countryside. He was also a farmer, and the broad acres of his farm lay about a mile west of your church, and the homestead was a quarter of a mile from the turnpike and near the center of the farm. Just across the turnpike was the farm of the pastor of the church, Dr. Sears, and there was a friendly rivalry between the pastor and the physician as to who would be the best farmer. My grandfather had a family of nine children, three girls and six boys. One of the girls married a Presbyterian minister, Rev. A. D. White, who was long settled in Trenton. Another married that splendid farmer and noble man, Garret Nevius of Pleasant Plains; he was the chairman of the committee who builded this church in which we are assembled, and "if you wish to see his monument look around you." One of the six boys died in young manhood as he was studying medicine with his father. Of the others two became physicians, one settled in Camden, one in St. Louis, two became lawyers and practiced law in Newark, and the eldest, my father, Martin Luther Schenck, became a minister. The family did not give him the middle name, but your then pastor, Dr. Cannon, in baptizing him inserted the Luther of his own arbitrary voli-

tion. My father served our Dutch Church for thirty years and in three States; he was the first pastor at Plattekill, N. Y., for thirteen years; then of Fort Plain, N. Y., for four years; then the first pastor of Rocky Hill, N. J., for six years; then the first pastor of Whitehall, Ill., for four years; and then pastor again of Platteville, where he died. All these boys and girls put forth a Christian influence through their lives. It was an old-fashioned family for size and for Christian home life, a fine example beckoning on the family life of to-day.

I can remember many incidents of my visits as a boy to my grandfather's: one leads me to congratulate the farmer boys of to-day upon the use of machinery. I dropped corn for three days, walking back and forth over the large field until I had nearly walked my little legs off. Another leads me to sympathize with the farmer boys of to-day, in that they do not have such good times as we did of yore. My grandfather had large peach orchards. I have heard him say he sent his boys to college from the profits of the peaches. It was certainly a delightful experience to linger in the peach orchards when the men were sorting peaches and to eat all the large ripe peaches one wanted with no one to molest or make one afraid. My grandfather was my ideal of a man. He was dignified and cheerful, he was always alert but never rushed, always busy about worthy work but always willing to attend to the needs of others, even of little boys. Your fathers honored him by sending him to the State Legislature; they also sent him as their representative to Congress for two terms; and he was Judge of the highest court in the State, the Court of Errors and Appeals, for ten years. As practicing physician, as a managing farmer and as a busy politician his time and abilities were well taxed. He was also a careful student and enjoyed his large library. But in all his busy life every Sunday morning found him at church worshipping God and attending to the preaching of the Gospel by his honored pastor, Dr. Sears. In the old church of those days instead of pews under the gallery there were boxes. The family box was over there by that west window. One of the things that impressed me very much was that my grandfather, then an old though vigorous man, with silver-white

hair, used to stand reverently during the prayers, and the long prayer in those days deserved the name. Dr. Sears was an excellent preacher, of great dignity in the pulpit, and he delivered his thoughtful sermons with much earnestness and power. He spoke without notes, and he had a wonderful memory; he could read a sermon once before going to the pulpit and then speak it freely and forcefully as he had written it.

Now I come to a part of my reminiscences that may bewilder you a little. You know I am now a professor in the Theological Seminary at New Brunswick, and I wish to show you how much influence the little boy I have spoken of has held in the moulding of your pastors. I cannot solve the problem myself; you may see how it is. I can only state the facts. I was once the pastor at Montgomery, N. Y., and that was the birthplace of Dr. Sears. Pre-natal influence is always mysterious and often powerful, and post-natal should be equally potent. So I claim some credit for Dr. Sears being such an eloquent preacher. I was once pastor of Hudson, N. Y., and that was the birthplace of the scholarly preacher, Dr. Mulford, at that time your pastor, so I claim credit which must be allowed for the culture of the present Professor of English in Rutgers College. My influence in moulding the great preaching ability of your pastors, Drs. Taylor and Blauvelt, is perhaps a little more difficult to trace, but I was once pastor of a neighboring church to Dr. Blauvelt, and a brother of Dr. Taylor was in the seminary where I too was a student; this of course, if not post-natal influence, must be called by some other name. Of your recent pastor, Mr. Case, and your present pastor, Mr. Keator, I can certainly claim the full credit, for they were my students in the Seminary. But I must bring your grandson's speech to a close. You have just heard Mr. Ward, one of our Seminary students, sing the fire hymn—When Elijah prayed "the fire came down." When the disciples at Pentecost were together, "the fire came down." So I hope for you in all the future that you will live together and pray together in this church so that the "fire comes down," and that those who come together here two hundred years from to-day may have a yet more glorious history to recount of the favor of God.

ADDRESS.

HON. JOSEPH S. FRELINGHUYSEN.

(Senator of New Jersey.)

It is a great pleasure for me to attend your 200th anniversary and add my congratulations upon the good old age of this Church of Six Mile Run.

Indeed, it is no figure of speech to say that you are 200 years young. As a descendant of the first pastor of this church, I have always been interested in its history, particularly because it has had such a long list of notable pastors who have labored faithfully for two centuries within its walls, and as one of the descendants of the pioneer of this illustrious line of Dutch ministers, I may be forgiven for referring specifically to him. Dr. Chambers opens the first chapter of his "Life of Frelinghuysen" with this quotation, "*The glory of children are their fathers,*" "nor is any reasonable man insensible to the value of an honorable descent, especially if to earthly distinction there is added the blessed memory of the just." Dominie Frelinghuysen was not accustomed to boast of anything, but he is known to have had pleasure in contemplating the virtues of those who went before him and to have derived a healthful stimulus from their example.

When Dominie Keator courteously wrote me extending an invitation to address you he asked for a picture of Theodorus Jacobus Frelinghuysen. I had never seen one and upon inquiry found there was none in the possession of the family.

Beyond the meagre historical accounts, the record of his ministry and his vigorous sermons, very little is intimately known of him. There is not much romance, and you cannot paint an atmosphere of renaissance or Louis XIV. about a Dutchman.

I have often wondered what he looked like, and from scraps of information gleaned from older members of the family have

formed a mental picture of him. I have pictured him at 29 years of age, when he took up the pastorate here, a man of great stature and strength, wearing the Dutch clerical garb of the period, his habits and character having the atmosphere of the Netherlands, for *he* was a thoroughbred Dutchman and must have been a man of exceptional vitality to withstand for twenty-seven years the rigors of the severe winters and the hardships incident to his toil among the settlers in the then forests of this section. Others of the faith had preceded him—coming as many did from Leyden, the rendezvous of the religious refugees of the old world, to escape tyranny and interference with their belief, and although this section was a wilderness it was a land of hope to those who sought religious freedom. These applied to the home Church in Holland for a permanent pastor. He was sent out to them by the ship *King George* and preached his first sermon in Somerset County on the 31st of January, 1720. He married Eva Terhune of Flatbush, L. I., and had seven children; five sons entered the ministry in the Reformed Dutch Church, and his two daughters married ministers in the same communion. This is the earliest record probably of the formation of a trust.

A chronicler relates: "When he entered upon his duties in the County of Somerset there was almost everything to dishearten, and few things to encourage. The population was sparse, the settlements miles apart, the country covered with wood, the roads but little more than bridle paths, and the rivers and streams unbridged.

"He was a man of spirit, a hard fighter for the truth, which seems to have been an essential characteristic of the Dutch dominie in those days, and it is equally true of the stalwart preachers of our Church at the present time.

"I have related to you before the story of the bitter controversy between the two sects in the Church which existed at that time, the '*Coetus*' and '*Conferentia*,' and how strong the feeling was between them. How Frelinghuysen drove about in a high-backed sleigh—probably imported from Holland—on the back of which were these lines in Dutch:

“ ‘Niemand's tong, noch niemand's pen
Maakt my anders dan ich ben
Sprek quaend sprechers, sprect zonder end
Niemand en wordt van, u, geschaect—

Which translated means—I am told—
“ ‘No one's tongue nor no one's pen
Makes me other than I am.
Speak evil speakers, speak without end,
No one heeds a word you pretend.’ ”

When as a boy my father used to tell me this story, I always imagined the dominie had a blunderbuss with him to protect him from the wild animals and Indians which roamed the forest and as an additional argument to teach humility to the violent supporters of the opposing sect.

Others better qualified than I have spoken and written of his long course of private worth and public usefulness, his eloquence, his stainless probity, his recognized leadership among evangelical Christians of every name, and his relations to all the great Christian enterprises of the age, therefore I will not encroach on your time to tell you the story.

Men have come and gone, one generation after another has stepped upon the scene, enacted his part and taken his departure. Our nation has expanded and developed from a colony and then a struggling people until it is now one of the greatest world powers. But the seed that Frelinghuysen planted has never ceased to grow and multiply and spread until it is now part of the very bone and sinew of our people and must continue to grow with this growth and strengthen with this strength for generations to come.

What changes have been wrought since this church was established and Frelinghuysen began his ministry in 1720! Six years later, 1726, the census records begin. Then Somerset County had 2,271 population; now it has 40,000 people. Then the State had 32,442 population; now the State has over 2,500,000 people. Since then steam has been bridled; we have the steam railroad and the ocean steamship. Electricity discovered: the telegraph, telephone, Atlantic cable and Marconi

wireless. The automobile and the aeroplane have been invented. And yet with all this human progress the Word that he preached is the same to-day as it was 200 years ago.

During all the long period of time that has come to its close to-day, this church established in the forest 200 years ago has silently but surely grown and borne fruit, never hasting, never resting, but in winter and summer, seed-time and harvest, rising aloft even more majestically and spreading out more graciously until its life-giving powers reach to unknown bounds and its potency for good is a national asset.

Let me draw your attention to the testimony to the value of religion to a republic in the following reflections of Mr. Bryce in his *American Commonwealth*: "In America the whole system of government seems to rest not on armed force but on the will of the numerical majority, a majority most of whom might well think its overthrow would be for them a gain."

So, sometimes, standing in the midst of a great American city, and watching the throngs of eager figures streaming hither and thither, marking the sharp contrasts of poverty and wealth, an increasing mass of wretchedness and an increasing display of luxury, knowing that before long a hundred millions of men will be living between ocean and ocean under this one government which their own hands have made, and which they feel to be the work of their own hands—one is startled by the thought of what might befall this huge yet delicate fabric of laws and commerce and social institutions were the foundations it has rested on to crumble away.

Suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven and earth but what their senses told them of, would the moral code stand unshaken and with it the reverence for law, the sense of duty toward the community, and even toward the generations yet to come? Would men say, "Let us eat, drink, for to-morrow we die"?

History, if she cannot give a complete answer to this question, tells us that hitherto civilized society has rested on religion, and that free government has prospered best among religious people.

In this light your celebration has as much of patriotic as it has of religious interest. While conserving the religious welfare of yourselves and your families, you have been strengthening the foundation of government and securing the continuance of law and order.

I believe that fundamentally the people of this country are good, and I believe that deep down underneath all the apparent indifference and lukewarmness to religion that the people as a whole have a strong religious feeling. In times of great national calamity or some imminent danger it rises to the surface.

It was said that during the Civil War, in the armies of the North and South, the religious feeling was prevalent among all sects and all classes.

During the great earthquake in San Francisco the people universally turned to a Supreme Being for protection, and during all these centuries we as a Nation have time and again shown the fervency of religious belief, and I cannot believe that the absorption of scores from the alien races of Europe has ever changed or affected it.

The people seem to be satisfied with the institutions upon which this government was founded—Liberty, Religious Freedom, Political Independence.

In this connection I might refer as an illustration to the recent reversal in the political situation in which one party long in control was defeated. While I do not view with entire satisfaction such change, great good can result; because I realize, as must every American, that it is a government where the people rule; and it points a lesson, and that is that the people believe in the fundamental principles upon which our government is founded—they believe in the old Nationalism and the old Constitution—in a representative government, and not the arbitrary dictation of any set of individuals; and if it should ever come to the test we will find that the sovereign people still believe in the old religion. Select some great moral principle that is practical and induct it into politics and you can count on the American people backing you up.

The air to-day is full of motives and aims for the promotion

of the people's well-being and correction of wrongs, and the righting of abuses, but the only irresistible appeal to men in behalf of human brotherhood and world-wide charity comes through this old-time religion as illustrated in the lives of the living church of to-day.

These beliefs have been denied and declared to be out of date by popular novelists, by men of the highest authority in educational circles, by philanthropists, settlement workers, socialists, and even by some of those to whom have been committed the oracles of God.

But none of these formidable foes may move us. A well-sustained and long supported Christian body, such as is the glory of this church to be found to have been for so long a period is an unanswerable argument. For the real influence of the church is not confined to the particular locality where it is found, but in this restless age colonies go forth in the persons of individuals or families which become formative influences in other places. The leaven which thus spreads becomes more and more persuasive and has no small part in the enlivening of the whole lump of our national life.

To the production of this desirable result our own Reformed Church has contributed no small part. But what of the future? We cannot avoid the question which so naturally arises in our minds: Has this church seen its best days? Will later times demand a newer and better type of religion? The answer is not far to seek. It is most emphatically, No. The Dutch Reformed Church of America, while it has in the last decade seemed to have been marking time, is bound to grow and be one of the great denominations of the age. Its foundation is sound, while its long years of usefulness makes its awakening assured. There is nothing so new as that which never grows old, no matter how long it has flourished. There is nothing better than the best. The eternal years of God are hers.

The debate is still going on over the philosophy of evolution and the faith of many has grown cold, but no breach has yet been made in the walls of the temple and the glory of the Lord still overshadows it.

Our native country has become a land of prosperity and

wealth grows apace, the allurements of pleasure and pride were never so enticing, but underneath there exists in our national character a devotion to the old religion as strong as that expressed for old Nationalism and the old Constitution.

No greater dangers, no more insidious maladies, will ever threaten the Church in the future than have been encountered in the past. The causes of anxiety now visible are such only as belong to a transition period.

The great ship, though she quivers from stem to stern in the loud uproar of the elements, will soon right herself and go on her way with serene and majestic poise and power.

Congratulations on this occasion belong indeed to the past, but even more to the future. For the mission you have carried on so well thus far will find ever more willing and able helpers until the end is reached and success crowns the completed work. Fight on and forget not past years.

God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord God of Hosts, be with us yet,
Lest we forget—Lest we forget.

The tumult and the shouting dies,
The captains and the kings depart,
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts be with us yet,
Lest we forget—Lest we forget.

If drunk with sight of power we loose
Wild tongues that have not Thee in awe,
Such boasting as the Gentiles use,
Or lesser breeds without the law.
Lord God of Hosts be with us yet,
Lest we forget—Lest we forget.

ADDRESS.

REV. W. I. CHAMBERLAIN, D.D., PH.D.

Corresponding Secretary, Board of Foreign Missions, R. C. A.

In behalf of that organization of the Reformed Church in America which is charged with the stewardship of the Foreign Missionary enterprise of the Church I bring greetings to the ancient Church of Six Mile Run upon this happy occasion of the Bi-Centennial Commemoration of its organization. These days are both interesting and significant with historic commemorations of institutions which we count ancient in the somewhat brief span of our national life. The air is charged with dates and names of former days but which still are potent with us.

I have been interested in observing the parallellism in the dates and names which have been conspicuous in the history of this church and which are alike prominent in the history of the Foreign Missionary organization of the denomination. While this church has been built up upon the basis of a Frelinghuysen, so the Board of Foreign Missions had as its first president after the period of its reorganization in 1857, a member of the same family, a descendant of your first pastor.

And while the history of your church commences with 1710, we have been told this afternoon that its legal life dated from 1796. In that same year there was formed the New York Missionary Society with the constituency of the Presbyterian, the Baptist and the Reformed Churches, the first missionary organization related to our denominational life.

Again, I find that this date is coincident with the commencement of the long pastorate of Dominie Cannon, the fourth in the splendid roll of the ministers of this church. The closing year of this same pastorate, 1826, is one that is well marked in the history of the Reformed Church, for then our Church de-

cided to lengthen its stakes and strengthen its cords by including within the field of its Church activity "The Indians of North and South America, Mexico and other portions of the heathen and anti-Christian world." This determination was realized by an amalgamation with the American Board which was organized in its turn just midway between these two dates which we are making conspicuous to-day, 1810.

At the close of the pastorate of the succeeding minister, Dominie Romeyn, 1832, the Reformed Church decided to organize its own Board of Foreign Missions and for that purpose took under its patronage the two missionaries already in the field who had gone out from parishes in New Jersey not far removed from this field, namely, Dr. John Scudder of Freehold and Dr. David Abeel from Newark.

Again, the seventh minister of this church, Dr. W. R. Taylor, was the son of the one-time Vice President of the Board, who contributed not a little to the strength of our Foreign Missionary undertakings.

With the eighth pastor, Professor Mulford, a classmate in the Theological Seminary, I myself came into closer personal acquaintance with this church, and from that time have felt the interest in its life and work which arises from such direct contact with it.

In Rev. Mr. Blauvelt's time this church entered upon a first experience of close relationship with one of the missionaries of our Church, when Dr. Zwemer, the apostle of our newest Mission in Arabia, for a time took up his abode amongst you and was in a measure associated in your pastoral life.

With the next pastor, Rev. Clifford P. Case, the formal recognition of a church's obligations to the Mission field was realized in the action which led to the adoption of Rev. E. S. Booth of Japan as your representative minister in the foreign field.

Thus through the long series of years and pastoral associations there have been from time to time direct contacts and associations with this phase of the denomination's interests over seas. I feel, therefore, that the greetings of the Board of Foreign Missions are quite in place upon this historic occasion,

and I bring to you along with these remembrances of past days the best wishes of the Board for a continuance of that life which has in the past impressed itself upon the immediate community, the State itself, indeed through those who have gone out from its pastoral office upon the nation and upon the Eastern world. Moreover, by this association of the East and the West we come to realize that that time is not so distant when Orient and Occident clasping hands together around the world will lift it so close to God's bosom that the sound of the beating of His heart will be the marching song of all the ages. Indeed, we are ready now to realize the profound truth in the thought of the poet :

In Christ there is no East or West
In Him no South nor North ;
But one great fellowship of love
Throughout this whole broad earth.

In Him shall true hearts everywhere
Their high communion find ;
His service is the golden cord
Close binding all mankind.

ADDRESS.

PRES. W. H. S. DEMAREST, D.D., LL.D.
(Rutgers College.)

To the Church of Six Mile Run on its 200th anniversary I bring the greeting of Rutgers College. I have some especial personal interest also in the occasion since my ancestors on my mother's side worshipped here from 1750, coming here from another Dutch Church parish. The greetings of the college are not unlike those from any other source to-day, congratulations on the ancient foundation, long life and enduring strength of this Zion. Two hundred years are three times the allotted space of human life: they may mean vigorous youth in the life of a church. It is a long time measured by the span of your days and mine, a short time measured by the days of the

Kingdom of God in the earth. The enduring power, the enduringly vital quality, of the church, while men come and go stirs our wonder and thanksgiving. Never an institution—save the family—like this, the church of Christ, born when Christ was born across the sea. Born in simplicity and weakness, yet not without tokens of divine power, it endured, grew, spread, strengthened. So it entered with its gospel and gathered within its bounds the Netherlands. There it endured the fires of purifying and of persecution, became the Dutch Reformed Church, in the rise of the Dutch Republic through an era of faith, heroism, and right triumphant, than which none shines more bright on the page of history.

So our church endured the stress of transplanting over a wide and unknown sea to new and alien soil from the United Provinces to what are now the United States. The preacher was not far behind the discoverer: he came with the pioneer: and the Hollander was first in the land now New York and New Jersey. So, our church was in New Amsterdam, Fort Orange, Kingston, Brooklyn, Bergen, and elsewhere before the 17th century had run its course. Then as the 18th century opens, it is planted here at Six Mile Run and elsewhere.

Two hundred years have passed and how much this church has meant to this neighborhood, this country, the world. The history of a church is nothing save the life and service of men. It has been for you the preaching and pastoral care of ministers in holy succession, the rule and example of Elders and Deacons chosen among you, the commonplace activities of moral and religious stewardship, the daily life in relation to God and fellow men, Christ and His church, the outgoings of faith and works to the ends of the earth. The flame of worship has never gone out; the precepts of law and gospel have never been silenced: ministries of virtue and charity have never failed, nor offerings at the altar. How impossible it is to measure or declare the degree in which a church has made and saved community life. Thousands of men, women and children have here come to the saving knowledge of Christ and begun the Christian life. A great company of confessors have been instructed, strengthened and inspired in the faith

of the fathers and in the righteousness of sons of God. A multitude unconfessing and unconverted have heard the word of truth, felt the divine touch and gained something of life's riches. Private honor, public morality, material prosperity have been conserved and advanced. Well may congratulations be given to a church with a two hundred years story of all that.

But the congratulations from the college are from the common standpoint especially of education. For the Reformed Church in the Netherlands and in this country has always been forward in secular education and religious education. And the church itself is in a very vital sort an educational institution. So the college with its secular education has magnified religion and has served the church through the word and life of its leaders and teachers, and through the power of ministers and laymen trained in its halls. For 140 years this church and our college have together done this exalted work. The ties which bind the church of Six Mile Run or Franklin Park and Queen's or Rutgers College are plain and close and strong. So near together are we for one thing: and the contact—the interchange—has been constant from those early times when the people of this parish would come in multitude to the college Commencement until these days when our people come in multitude to Franklin Park celebrations. It has been more than mere neighborhood. It has been the bond of race and of religion, the Dutch sympathy, the common purpose. Common traditions have been our treasure and our pride and our unifying force. And, even more, our community of interest is in great measure a very personal thing in that men of this church have so much served the college, and men of the college have so much served the church. Frelinghuysen, your pastor for 27 years from 1720, the great evangelist of central New Jersey, distinguished leader of the Reformed Church in America, may fairly be called the founder of the college. He felt its necessity, he proposed and urged it: with his intense Americanism he persisted, but his patience was sorely tried, and his eyes did not see fulfillment of the vision. Then Johannes Leydt, your pastor for 35 years, succeeding Frelinghuysen,

that is until 1783, was in the forefront of the movement as it approached and accomplished its object. With Jacob Rutsen Hardenbergh he toiled indefatigably and successfully for the college Charter and actual establishment. We learn of his going from house to house day after day for subscriptions to the cause. His name has been too much forgotten, I take it, in the college annals and anniversaries which have so justly lauded the names of Frelinghuysen and Hardenbergh. Then James Spencer Cannon, your pastor for almost thirty years, the first period of the nineteenth century, went from this church to the Seminary and the college and served them, one of their most distinguished teachers, for 26 years.

The debt has been paid back in recent years. The bond has been kept alive and peculiarly personal by the coming to you from the college by way of the Seminary of men as pastors whose service has meant so much to you and who have been worthy and devoted sons of their Alma Mater, William R. Taylor, Henry Du Bois Mulford, Clifford P. Case.

I bring you, on the college's behalf, congratulations upon your present youthful vigor and promise as well as upon your great age and abundant fruit. May peace and prosperity abound in the new age of your church life now begun!

ADDRESS.

PROF. J. PRESTON SEARLE, D.D.

(New Brunswick Theological Seminary.)

My dear friends, and most of you know that I used this last word advisedly, I am reminded by this rapidly diminishing audience of the law of the "survival of the fittest."

Speaking seriously, you do well to celebrate this day, to honor your fathers and mothers. He who does this is not boasting, but is obeying one of the fundamental laws of the divine kingdom. We have heard much about the fathers to-day, but little about the mothers,—to them be all honor that their labors and prayers during all these years bulk large among the agencies, the splendid results of which we are enjoying to-day.

You do well to celebrate to-day, to turn backward and note the way in which the Lord has led you. This is not boasting, this is honoring Him—this is to gain for yourselves from the record of His deeds here, new inspiration and cheer and faith.

There are two things that I especially wish to bring to you to-day. One comes from the contrast of the present with the years of beginnings two centuries ago. You are a strong church, and one of a group of strong churches brought into being through the labors of Frelinghuysen, and we must not forget, through the preliminary labors of twenty-one years, of Bertholf. These beginnings were exceedingly small. The first growths were exceedingly slow, but the harvest of the patient, and at first apparently fruitless seed-sowing is all about us to-day. The lesson is one of faith in the power of our message to the world. It may take time to produce its proper fruitage, but our harvest ultimately is certain.

The other thought has reference to the future. I speak not as a prophet but with full conviction. Allusion has been made to changes taking place in this community and the neighboring ones. My friends, if you regard the coming into your community of those who do not worship as you do or who even do not worship at all, as an intrusion, and not as an opportunity, you cannot have a worthy future, nor will you deserve it. If after a life of say ten years among you, these newcomers still are not interested in the Church and its work, the question phrased by another arises, "Will it be their fault or will it be yours?" You have a mission and message for them from the Lord of the harvest. I know the summons is to be a difficult task, but not so difficult a one as was laid upon the pioneers of the Kingdom who brought this same message to your fathers. If you are true to your mission, you will reach most of these, or if not the parents, you will certainly reach the children. A difficult task, but one worth while for the Master's sake and for the sake of your Church's future.

On behalf of my colleagues in the Theological Seminary, whom I represent, I bring to you their most cordial felicitations upon your long and distinguished history and their confident good wishes for the years that are to come.

ADDRESS.

REV. JOHN A. THOMSON.

(Pastor Reformed Church of Middlebush, N. J.)

Our thoughts to-day have been largely turned to the things of the past; and it is good occasionally "to remember the days of old, to consider the years of many generations." It is good to do that in so far as the remembering of these things may give us renewed energy, and inspire us to undertake greater things in the Master's name.

And now having our attention called to past events and past achievements, and to events that have taken place during two centuries of this church's history, has not the time come to turn our face towards the future, and in a sense forgetting the things that are behind, press forward to the attainment of higher ideals of excellence than we have hitherto reached?

What should concern us now is not what our fathers have done, and the heroic deeds of self-sacrifice and devotion of those who have lived in this community, and have passed away, but what should concern us, is how to meet the needs and conditions of the present day and hour.

We are living in a time when conditions in Franklin Park and Middlebush and in other country communities in general are changing. They are not what they were two hundred years ago by any means; yea, they are not what they were twenty or thirty years ago. With us changes are taking place so rapidly, by farms being sold, the old families of the church moving out, that we hardly know where we are at, and what we are coming to, and I suppose the same is largely true of Franklin Park.

We do not object to changes, of course, when they are for the better, but we fear that the changes that are taking place are to the detriment of the local church, as the new comers as a rule do not fill the place of those who move out.

In the days past and gone our fathers and mothers raised up sons and daughters, trained them for usefulness in life, to remain as a rule in the community where they were born and raised, to hold the farms occupied by their fathers, and to fill the place in the old home church that their parents before them occupied; but to-day that has all changed. We are training our sons and daughters not to remain on the farm. And thus for some time the youthful strength and vitality of our country churches have been adding spiritual force and effectiveness to our town and city churches. It seems to be largely the mission of the country church to-day to feed and help sustain the city church, without which the spiritual force and effectiveness of many a town and city church would be sadly depleted.

This movement of the country people towards the towns and cities makes heavy drafts upon us, but in doing this, are not we churches and pastors in the country doing a most praiseworthy and commendable work? Is it not a work that is decidedly Christ-like in spirit and character? It is not a work of receiving, of gathering in to satisfy and to gratify our selfish propensities, that we may be enriched and strengthened thereby, but it is a work of training young men and women for usefulness in the Master's service, and then sending them out to be a blessing to other churches and communities.

Thus in the light of these facts the importance of the country church, especially a church like this, with such a commendable history, cannot be overestimated. Its influence for good cannot by any means be confined to the narrow boundaries of this immediate community, but supporting as you are a missionary in the foreign field, and helping to support others in other fields, and year after year sending out many of your choicest sons and daughters to other localities, towns and cities, you are exerting an influence for good beyond comprehension, and world-wide in extent.

Those noble men and women of the generations past who sustained this church and helped to make it what it is, had their problems to solve and their difficulties to overcome. They grandly triumphed, as the past history of this church demonstrates. We to-day have difficulties and perplexing problems.

that they knew nothing about. But as they, seeking Divine guidance, adapted themselves wisely so the conditions in which they were placed, and grandly triumphed over them, so it devolves upon us in this our day and generation to face the problems that confront us, and to wisely adapt ourselves to the needs and conditions of the hour.

Prof. Jacob Cooper of Rutgers College used to pray this petition, "Lord, thou hast enabled us to triumph in the past, enable us to triumph again." And so, with superior advantages, and a better church equipment than our fathers had, and with the same Almighty hand to uphold us, and the same Gracious Spirit to lead us, you will no doubt triumph over any perplexing problem that may confront you in the days to come. And the century upon which you are about to enter will doubtless be one of great achievements and glorious triumphs in the Master's name.

UNVEILING OF MONUMENT PROGRAMME

AND

ADDRESS OF A. V. D. HONEYMAN

On Tuesday, November 15, 1910, at Franklin Park, in connection with the anniversary exercises of the old Dutch Church, a boulder monument, with suitable bronze tablet, was unveiled. It is located at the northeast corner of Dr. J. Ten Eyck's lot, facing the public road, and about 400 yards east of the church lot. The following was the programme of exercises:

Invocation by Rev. E. H. Keator, pastor Franklin Park Reformed Church.

Introductory remarks by Governor of the Society of Colonial Wars.

Unveiling of Tablet by Miss Eleanor S. Sutphen, daughter of W. R. Sutphen, of Somerville.

Address by A. V. D. Honeyman, Esq., representing the Somerset Historical Society.

Benediction by Chaplain of the Society of Colonial Wars.
The inscription on the bronze tablet is as follows:

"Site of First Court House
in Somerset County at
the place then called
Six Mile Run

Erected 1716

Burnt 1737

Erected by the Society of Colonial Wars in the State of New Jersey and the Somerset County Historical Society, 1910."

On the upper left hand corner of the tablet are the scales of justice and in the lower right hand corner are the seals of the Society of Colonial Wars and the Somerset County Historical Society. The latter is a new seal and is patterned after

the first penny made by New Jersey in 1787. The plow and horse's head are the emblems on its face.

Unfortunately the representative of the Society of Colonial Wars did not arrive in time to take part, and the high wind and cold prevailing made it undesirable for Mr. Honeyman to deliver all his address, which, however, from its historical interest, is herewith presented in full:

ADDRESS BY A. V. D. HONEYMAN.

Fellow Citizens of Somerset: It is just 222 years since Somerset county was first formed as a separate territory, and 194 years since this locality, then called Six Mile Run, was made the new county. That is to say, the county seat was then established by the building of a courthouse and jail on this spot, and, so far as the early settlers then knew, Six Mile Run was to be the future centre of the activities of judges, sheriffs, clerks, attorneys, and all the paraphernalia of county business.

If anybody present fancies he feels stirring a thrill of pride in the fact that this small hamlet was once the county seat, I am entitled to some share in it, as four of my ancestors in successive lines lived and farmed the soil within Revolutionary cannon-shot of where we stand, and also attended the Six Mile Run Church from about 1744 to 1852. One of them served as an officer in the Revolutionary War, and one was a County Judge.

The primitive condition of things in this county, when this most humble Temple of Justice was erected, it is difficult to imagine. There were probably only two well-defined roads, the one before us, extending from north of New Brunswick (then called Inian's Ferry) to Rocky Hill, which crooked like a snake, following the old Indian Path, and the other from somewhere in the same locality to Middlebush. There was not a single bridge to cross any of the two main streams, the Raritan and the Millstone. There was not a postoffice, the nearest being that at Perth Amboy. There was not a church building, except the small one at Three Mile Run. There was not a minister, for the first one to settle in the county was Frelinghuysen, in 1720, and his parish became, therefore, near-

ly the whole county. There was not a resident lawyer to prosecute or defend criminals; in fact most of the state judges were made up of men who were not attorneys. The whole Province of New Jersey did not have a single newspaper. If we could be put back to that state of things to-day, we might desire to emigrate to Alaska, which is better off in many ways than New Jersey was then.

The wonder is that, as early as 1688, a new county was needed, because in 1680 there was probably not a white owner of land resident in present Somerset. In 1681 land titles were acquired of the Indians; then some English came in, settling in the neighborhood of Bound Brook, and along the Raritan, but they were few in number, each holding large areas of land. So I can hardly conceive how, six years after the first English settler came, a separate county could be demanded. We were then a part of Middlesex, with regular terms of court being held alternately at Woodbridge, Perth Amboy and Piscataway, the latter point reasonably near the center of population. But somebody was dissatisfied and secured a Legislative act, which gave this singular reason for the formation of a new county: "Forasmuch as the uppermost part of Raritan is settled by persons whom, in their husbandry and manuring their land, forced upon quite different ways and methods from the other farmers and inhabitants of the county of Middlesex, because of the frequent floods that carry away their fences on their meadows, the only arable land they have, and so, by consequence their interest is divided from the other inhabitants of the said county: Therefore" a new county should be formed. Not very good grammar, but it was a shrewd enough argument, it seems, upon which to found a new division of territory.

But the act left the boundary lines so elusive that nobody could tell where they were, and so no courthouse was thought of; we still continued to try civil causes and criminals in Middlesex. On January 21, 1710, the boundaries were more definitely stated, and the southern boundary was now declared to be as follows: From the Raritan river "at the mouth of the Brook known by the name of Lawrence's Brook, thence running up the said Lawrence's Brook to the great Road that leads

from Inian's Ferry to Cranberry Brook, from thence south forty-four degrees westerly to Sanpinck Brook." and following that to the division line between West and East Jersey. In other words, present Cranbury must have been at the southern limit of the county. Four years later, March 15, 1714, there was another statement of boundaries, which was the last, so far as this locality is concerned, until after the courthouse was removed to Millstone; and this gave the line between Middlesex and Somerset as follows: To "begin where the road crosseth the river Raritan, at Inian's Ferry and run from thence along the said old road by Jeddediah Higgin's house, leading towards the Falls of the Delaware," etc. Now the "old road" from New Brunswick to the Falls of the Delaware (which is present Trenton), seems to be shown by existing maps to have been the road running from New Brunswick to Cranbury and onward, and Chief Engineer Doughty of this county, who has been giving this subject much investigation, holds that the Cranbury road was the line when this county seat was established and so existed for a long period afterward. This question concerning the southern boundary of Somerset county prior to Revolutionary times is an interesting one, and I am glad to say our County Historical Society is likely to take it up for full solution at an early meeting.

If the boundary line was, as I have stated, it is not so much to be wondered at that the second project of the citizens of the new county should be to select Six Mile Run for the public county seat, because in 1710 the first influx of Dutch immigration came from Long Island, and in such numbers that in five years' time there were thrifty farmers on scores of farms directly in this vicinity. Within three miles to the south, six miles to the east, six miles to the west, and six miles to the north, pretty nearly the whole population of Somerset county was embraced, so that this was not far from the then existing centre of population.

This brings us, then, to 1714, when, on February 28th, the very few courthouses and jails throughout the state led the Legislature to provide that the inhabitants everywhere should meet in each county on the second Tuesday in March and choose

two freeholders, who, together with the justice of the peace, were required to appoint "managers" (number not stated), "to do and see done such Things and Works as they shall agree upon to be done and performed." which included the authority to "build and repair Gaols and Courthouses." The managers were to receive as compensation ten-pence for every pound of expenditure. These managers, by the way, continued to act in this manner, in the building of bridges at least, by successive appointments, until after the Revolution, although they did not construct the next courthouse at Millstone. As to Somerset, the act prescribed no locality for the courthouse and jail, but directed that it be "at the most convenient Place in the County that shall be agreed upon by a major Part of the Freeholders that inhabit there," and the inference is that a popular vote must have been taken upon it.

No records exist to determine the date when, in pursuance with this 1714 act, the "managers" so appointed set up here a courthouse and an accompanying jail. The British vandals who burned the county records at Millstone on October 27, 1779, are responsible for an irreparable loss of invaluable facts, including wills, and claims of title, and we owe them still a grudge for such uncalled for mischief.

The act referred to was passed so close to the time set for the first election that I doubt if Somerset County operated under it until the spring of 1715, and the supposition is that it was 1716 before a courthouse and jail were actually erected and in use. The first report of a court being held here is in 1717, when "the Grand Jury of Somerset came into court, reported nothing offered, and were discharged." Your late esteemed local historian, Judge Ralph Voorhees, discovered this record, but I do not know where.

Without doubt the location of this courthouse was a factor that induced the Six Mile Run congregation, organized in 1710, to put up their edifice close by it; and, by the way, ever afterward the Somerset courthouse and a Dutch Reformed Church have been inseparable,—first here, then at Millstone, then at Somerville, where they still keep each other brotherly company under the same overshadowing elms. Fortunately,

in Somerset law and religion have always gone hand in hand.

Probably the first courthouse and the jail were under one roof; it was the custom. The building was of frame, and if Dutchmen had anything to do with its architecture we may well judge it had a high pitched roof and some kind of a weather-vane. The rooster weather-vane is still common in Holland, from which country it was imported (without payment of duties!) to New Amsterdam and so to New Jersey.

I suspect the whole population of the county did not then exceed one thousand souls, if so many, and the criminals who needed to be tried at court were probably almost wholly tramp strangers, or negro slaves, who were certainly plentiful enough. All about here were almost unbroken forests, and occasional and transitory Indians, but the lands were considered to be as rich as any known to exist.

What actually happened here during the life of this courthouse and jail, it is difficult, in the absence of actual court writings, to determine. Judge Voorhees, to whom I have referred, and whose memory I am glad to revere, dug out more facts concerning this locality in Colonial times than any other writer, but he would never admit that this first county-seat was ever the scene of an execution; I think it would have touched his pride somewhat if he had learned anything to the contrary. "In the last century," he wrote, referring to the years between 1700 and 1799, "we know of but one execution for the crime of murder in Somerset, beside the negro belonging to Abram Van Neste who was burned at Millstone," in 1752. Doubtless the exception referred to was of the negro "Tobie," who was hanged on the same spot in 1780. A pardonable error, his statement was, however, since the facts were not easily accessible to him. Nevertheless we know now not only of other executions between 1752 and 1800, but, I regret to say, also during the very life of this courthouse. We must go a long distance off to secure the facts, but here they are.

In "The Weekly Rehearsal," an early Boston newspaper of February 11, 1734, we read: "We have advice from New York of the 21st of January last, That in Summerset County in East New Jersey, on Raritan River, there has lately been a

Conspiracy among the Negroes there, to Murder the English, and to assemble together in a Body, and make their Escape to settle themselves in some new Country. About 30 of the Conspirators have been apprehended, one of them hang'd, some had their Ears cut off, and others were whipt. Several of them had Poison found about them."

Again, in the "New England Weekly Journal" of Boston, under date of Apr. 13, 1736, we find this item: "We hear from New Brunswick, That the Wife of one Lawrence, a Glazier, who kept an Inn near Somerset Court-House, has been most barbarously Murdered and himself dangerously hurt, by a Fellow who had been as a Menial in the House some Time. He took from them some Money, and walk'd off, but was some time after taken and committed to Somerset County Gaol."

I have no doubt this negro was either hung or burned alive, the burning of negroes convicted of murder being then common in this state. It was by no means begun in the case of the Van Neste negro at Millstone.

But I have still one other record to supply, and, while the event took place after the destruction of this courthouse by fire, it was before any new county-seat and courthouse were located; so that it is hardly conjectural to suppose any other place of execution was fixed than on this lawful spot. The "Boston Weekly News-Letter," of Jan 1, 1739, reported this:

"From Rocky Hill, in Somerset, New Jersey, we hear that a Negro Man of Robert Hooper, Esq.; being ordered by the Overseer's Wife to bring in some Wood and make Fire, he replied in a surly Tone that he wou'd make Fire enough and pursued her with an Ax: To avoid his Fury she fled to the House, and shut the Door on herself; but in the Hurry she unhappily lock'd her little son out, him the Negro struck so that the whole Breadth of the Bitt of the Ax entered the Cavity of the Body between the Shoulders and the lower part of the Neck. so as to wound the Pericardium, and afterwards mangled him by other Blows; then he immediately set fire to Mr. Hooper's Barn, in which there was about 1,000 Bushels of Grain, and then endeavoured to escape; he was soon taken and tried, and on the third Day executed by Fire."

If you wonder why we must go to Boston to get this news, the answer is that New York City was still without any newspaper. Neither white nor yellow journal had yet been born in that aristocratic metropolis.

Perhaps quite as beneficial to the public at large was the pillory, or stocks, which must also have stood outside the jail, and the whip lash that may have hung up in the jailer's room. You can read from the "American Weekly Mercury" of Philadelphia, May 13-20, 1731, that in Perth Amboy one Duncan Campbell "stood for two Hours in the Pillory, according to his Sentence at the Supream Court" and the next day he was to "receive 39 Lashes at the Carts Tail," and subsequently thirty-one more. What transpired at Perth Amboy was duplicated before every jail in the state: our forefathers believed in making criminals of minor grades uncomfortable by the stocks and a good sound public drubbing. I sometimes think the pillory and the lash were abolished a little too soon.

It seems strange that a county-seat could long exist without a hotel, or even store, but an advertisement of 1735 would indicate as much. It announces for sale twelve acres of land "in the county of Somerset in East New Jersey near the Court-House," which adds that "it would be very Convenient for a Publick-House or Store," thus indicating neither of these conveniences had yet been established.

The interesting question of exactly who held court here is only partially solved. I have found some names of judges but not others. The Court of Quarter Sessions was held by the justices of the peace, and, by the then existing law, "three or more justices and five principal freeholders of the county" could inflict the death penalty "in such manner as the aggravation or enormity of their crime shall merit and require." They usually made short shrift of heinous offenders, as we have seen in the cases noted. But the Court of Common Pleas had usually several appointed Judges, and, while they were not as a rule lawyers, they were generally representative men of education and responsibility. These appointed Judges and the justices of the peace sat together to make this court. The regular court terms were in February, September and December, and

also in May, when the Chief Justice or an Associate Supreme Court Justice was obligated to sit.

In 1711 Col. Thomas Farmer, of Perth Amboy, was appointed Judge of the counties of Middlesex and Somerset, with Michael Van Veghte, of near present Finderne, as Assistant Judge. In 1739, when the next courthouse was being built, there were five Judges appointed, who sat with the justices of the peace to form the Court of Common Pleas, and it may be that, between 1711 and that period, there were more than two Judges for Somerset. However, in 1729 I find two Judges named in a writ, being Col. Thomas Leonard and Daniel Hollingshead. I do not know who Hollingshead was, but believe him to be of Somerset County. Colonel Leonard was a wealthy land-owner at Princeton, who had come from Massachusetts, where his ancestors had arrived from England in 1652, and who at various times represented Somerset County in the Governor's Council and the Provincial Assembly. He owned a farm of 160 acres at Princeton, besides other tracts there, 610 acres on the Millstone, and several thousands of other acres in Somerset and Middlesex. He was not a lawyer, but was a man of public spirit and may have been the first resident Judge appointed in this county. He died at Princeton in 1759 at an advanced age.

The Chief Justice of the Supreme Court, who may have sat here at the May terms, if occasion required, was Col. Robert Lettis Hooper, of Rocky Hill, the first Supreme Court Justice to hail from Somerset. He took office in 1724, the same year when the act requiring a Supreme Court Justice or Associate Justice to sit at one specified term in each county, included Somerset County in its enacting words, and from his proximity to Six Mile Run he may have found it convenient to sometimes open its May court. He also represented Somerset in the Assembly. He died in 1739, just after this courthouse was no more. His son was afterward clerk of Somerset County.

The Attorney-Generals of the State, any one of whom might have at some time attended especially important trials in this courthouse, were Thomas Gordon, of Perth Amboy, who had been Governor; Jeremiah Bass, of Cape May County; James

Alexander, of New York City and Perth Amboy, who came over from Scotland, was the father of Lord Sterling of this county, and as a lawyer stood head and shoulders above his contemporaries; Lawrence Smith and Joseph Wardell. Only Alexander and Smith were members of the New Jersey Bar; the others were either not regular lawyers or became such in England or New York. It is interesting to note that the salary of the Attorney-General in those days was about \$120 per year, although variable, and that of the Associate Justices of the Supreme Court about the same, while the pay of the county Judges must have been much less.

The sheriff of the county from 1720 to 1730 was Barefoot Brunson, of Kingston; then Isaac Van Zandt, who held office one year, and was removed for malpractice; then, in 1732, John Piatt, of Bound Brook. For at least a portion of this period William Hollingshead was clerk, perhaps a son of Judge Hollingshead, and he afterward became sheriff, but apparently not until the courthouse was moved to Millstone. These few names about exhaust those of the county officials of the time, of whom I have found a record.

It must have been late in 1738 when this courthouse and jail were burned down, for on March 15, 1739, the Legislature was called on to pass a special act "for building a Courthouse and Gaol in the county of Somerset," which recited, that "whereas the Courthouse and Gaol, belonging to the said county of Somerset, were by Accident lately burnt down, and no Law in this Province having provided for Building thereof, and it being highly necessary, it should be built; therefore," it was provided that three justices of the peace, whereof one should be a quorum, should, in conjunction with the freeholders chosen for the county, meet as soon as convenient at any place they thought proper in the county, and draw advertisements, to be fixed up in all public places in each precinct, providing for an election, and that at such election a plurality of votes should elect the place whereon such courthouse and jail should be built, and to make an assessment on the county to pay the workmen. In this same act it was directed that the freeholders and assessors may, from time to time, "build, carry on, amend,

and repair the Courthouse and Gaol." This resulted in the location of Millstone as the county-seat, that place having become more nearly the center of population of the county.

It is an interesting fact that, during the life of this courthouse, the first stagecoach line was put in operation in New Jersey from Perth Amboy through New Brunswick to Burlington, whence passengers were transferred to Philadelphia. It took over two days for the transit. Also that as to the names New Brunswick, and even Trenton, not to say Somerville, they had never been so much as spoken. Six Mile Run is older than any of these present centers of life and strife. Alas that by the whirligig of time and circumstances it has not grown to be a big city; but there are still here, in its place, local integrity, intelligence, wealth and a good name, which is greater than any city.

Those who have gone up the marble steps of the new and expensive marble courthouse erected at Somerville, may note what a difference there is between the primitive conditions of 1716 and present ones. What important progress in laws, inventions and arts we have made between the early Colonial days when there were still Indian settlers in this vicinity, hunting by means of bows and arrows, and men lived in log and one-story frame houses, and the present, when there is not a Lenape or Delaware red-skin surviving, and when a prosperous people have erected a \$600,000 courthouse! But, through all these intervening years, the character of the residents of this county have not changed for the worse. "Jersey Justice" has always been proverbial, and as to Somerset its beginnings were right here in this favored "garden spot" of the State. In all those years, whether at Six Mile Run, Millstone, or Somerville, justice has never been denied to the humblest, nor has it been trimmed down in measure to suit the selfishness or criminality of the wealthiest citizens.

The stone memorial here erected fitly commemorates an eloquent past, and represents in its solidity the sturdy moral and mental qualities of an heroic race of men, whom God be thanked for the civil, judicial and religious foundations they prepared for future generations.

New York City, November 9, 1910.

THE REV. EUGENE H. KEATOR.

FRANKLIN PARK, N. J.

DEAR BROTHER KEATOR:

I beg to extend to the Reformed Church of Six Mile Run my sincere thanks for the invitation to attend the exercises of its 200th anniversary on Tuesday, November 15th, and deeply regret that pressing duties at the office will prevent my enjoying the pleasure of being with you on that date.

Wishing you an anniversary filled with the blessing of the Lord, and a future even more bright and fruitful than the past, I remain,

Yours very sincerely,

JOHN G. GEBHARD,

Corresponding Secretary of The Board of Education
of the Reformed Church in America.

REV. E. H. KEATOR.

DEAR SIR:

The Women's Board of Domestic Missions, R. C. A., finds with great regret, that the member appointed to represent it at the two hundredth anniversary of the Six Mile Run Church of Franklin Park is unable to attend. Owing to the occurrence of its own anniversary on that day it is impossible to secure other representatives who can be present at this celebration, but appreciating the importance of the occasion the Board wishes to convey its greetings and congratulations in some manner. I am therefore directed to express to the Six Mile Run Church the thanks of the Women's Board of Domestic Missions for the invitation to its members to be present at its anniversary and its warmest greetings. Two hundred years of Christian activity must mean a very large contribution toward the coming of Christ's Kingdom to our land and to the world. The influence of such an organization continuing for so long a period can only mean a wide-spread and far-reaching power for good throughout the community.

We extend to you the heartfelt congratulations of the Board that so many centuries of service make up the history of your church. Such a history cannot fail to serve as a continuing inspiration for future achievement and a source of honest pride not only to this church, but to the entire denomination of which it forms so integral a part.

May the blessing of our God rest upon the record of the past; the service of the present; and the promise of the future.

Women's Board of Domestic Missions,
New York City, ELIZABETH B. VERMILYE,
November 13th, 1910. *Editorial Secretary*

TO THE CONSISTORY,
SIX MILE RUN REFORMED CHURCH,
FRANKLIN PARK, N. J.

DEAR BRETHREN:

Please accept my sincere appreciation of an invitation to attend the two hundredth anniversary exercises of the organization of the Six Mile Run Reformed Church of America, and allow me to express to you and to the congregation my hearty congratulation and best wishes for continued usefulness in the service of our Master.

Faithfully yours,
Newark, N. J., JAMES I. VANCE,
September 21, 1910. President of General Synod.

New York, N. Y., October 27, 1910.

The Rev. Dr. Manning thanks the Pastor and Officers of the Six Mile Run Reformed Church of America for their kind invitation to the 200th anniversary of the organization of the church on November 15th, 1910, and regrets sincerely that it will be impossible for him to be present.

If this should be desired, Dr. Manning would be glad to appoint one of the Clergy of Trinity Parish to represent him at the anniversary service.

Rector's Office,
Trinity Parish.

Ferris Seminary,
Yokohama, Japan, Oct. 10, 1910.

The Principal, the Faculty and the Pupils of Ferris Seminary take great pleasure in acknowledging the receipt of an invitation to attend the two hundredth anniversary of the organization of the Six Mile Run Reformed Church of America, at Franklin Park, on Tuesday, November 15th, 1910, at 9.30 a. m.

Deeply regretting their inability to be present in a body, or even to send a representative, they do, however, hereby send their most hearty congratulations (O Medeto gozarimasu), to the Pastor, the Officers and the Members of the Church; uniting with them in thanksgiving to Almighty God for the long years of fruitful grace, which He has so bountifully bestowed in the past, and praying that He will graciously continue to give the "abundant life" even in fuller measure to all in the future.

Personally I should esteem it a great privilege to be present, but circumstances beyond my control prevent, however I shall be with you in spirit, and trust that the occasion will be memorable for its spiritual uplift.

Yours in the bonds and service of the Master,

EUGENE S. BOOTH,
Principal.

SEUAAAT
DER
RIJKS-UNIVERSITEIT
TE
UTRECHT.

Utrecht, October 29, 1910.

TO THE SIX MILE RUN REFORMED CHURCH OF AMERICA:

The Senate of the University of Utrecht deeply regret not to be able to send a representative to the two hundredth anniversary of the organization of the Six Mile Run Reformed Church of America.

The Senate beg to tender you their best wishes for the prosperity of this Church, in whose coat of arms they read with pride and sympathy the old Device, to which the Dutch Republic owed its greatness:

“Eendracht maakt Macht.”

For the Senate,
The Secretary,

A. A. NYLAND, Sc.D.,
Professor of Astronomy.

CONSULATE GENERAL OF THE NETHERLANDS.

New York, U. S. of A., Sept. 19, 1910.

SIX MILE RUN REFORMED CHURCH OF AMERICA.

FRANKLIN PARK, N. J.:

Acknowledging receipt of your invitation for November 15, beg to assure you of appreciation for courtesy extended and bidding you my best wishes for future growth and development of your church organization founded 200 years ago.

Very respectfully,

J. R. PLANTEN,
Consul General.

Second Reformed Church,

New Brunswick, N. J., Nov. 15, 1910.

TO THE SIX MILE RUN REFORMED CHURCH.

FRANKLIN PARK, N. J.,

DEAR BRETHREN:

The Second Reformed Church of New Brunswick accepts with pleasure the invitation of its older sister to attend the bi-centennial anniversary on the 15th inst. Consistory has instructed the pastor to appoint representatives for this memorable occasion.

We join with you in hearty thanksgiving to God for His goodness and mercy through the two centuries past, and in the earnest hope for His continued blessing through the coming years.

On behalf of the Second Reformed Church of New Brunswick,

I am, cordially yours,

JOHN A. INGHAM,
Pastor.

Regrets for November 15th, 1910.

MISS HELEN GOULD.

Lyndhurst, Irvington-on-Hudson.

The White House, Washington.

The President regrets his inability to accept the courteous invitation of Six Mile Run Reformed Church of America to be present at the two hundredth anniversary of its organization, Tuesday morning, November fifteenth, nineteen hundred and ten, at nine-thirty o'clock.

State of New Jersey,
Executive Department.

The Governor of New Jersey greatly regrets that he will be unable to accept the invitation of the Six Mile Run Reformed Church of America for the celebration of its two hundredth anniversary on November fifteenth next. He does not expect to be in State of New Jersey on that date.

Trenton, New Jersey,
September nineteenth,
Nineteen Ten.

Leiden, September the 25th, 1910.

TO THE SIX MILE RUN REFORMED CHURCH OF AMERICA:

Greetings. The Rector Magnificus of the University of Leiden acknowledges in its name the receipt of the invitation to be present at your two hundredth anniversary, requests you to accept the hearty congratulations of the academical Senate in which he has the honor to preside, and deplores the circumstance that the distance will prevent the said Senate from sending a representative.

In behalf of the Senate, the Rector Magnificus:

" The Registrar: G. Y. P. Y. Bolland.

